

THE NEW JERUSALEM

AND ITS

HEAVENLY DOCTRINE

ACCORDING TO

WHAT HAS BEEN HEARD FROM HEAVEN

WITH AN INTRODUCTION CONCERNING

THE NEW HEAVEN AND THE NEW EARTH

FROM THE LATIN

OF

EMANUEL SWEDENBORG

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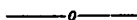
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MATTHEW vi. 33.

"Seek ye first the kingdom of God, and all things shall be added unto you."

**THE NEW JERUSALEM AND
ITS HEAVENLY DOCTRINE**

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PREFATORY NOTE.

THE small numbers which appear in the margin of the pages indicate the subdivisions of the longer articles, introduced by the Rev. J. F. POTTS in his *Swedenborg Concordance*.

The references to the chapters and verses of Scripture are printed in accordance with the enumeration of the Authorized Version of the English Bible, even where Swedenborg, quoting from the Latin Version of Schmidius, or translating from the original languages, employs a different enumeration. The translation of the Scripture texts, however, is made from the Latin of Swedenborg, and is not copied from that of the English Bible.

The present volume has been translated and read for the press by Rev. RUDOLPH L. TAFEL, M.A., D.Ph.

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THE NEW HEAVEN AND THE NEW EARTH, AND WHAT IS MEANT BY THE NEW JERUSALEM:

1. It is stated in the Revelation (xxi. 1, 2, 12-24), "*I saw a new heaven and a new earth ; for the first heaven and the first earth had passed away. And I saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride before her husband. The city had a wall, great and high ; having twelve gates, and over the gates twelve angels ; and names written thereon, which are the names of the twelve tribes of Israel. And the wall of the city had twelve foundations, in which were the names of the twelve Apostles of the Lamb. The city itself lay four-square, and the length thereof was as great as the breadth. And he measured the city with the reed, twelve thousand furlongs ; and the length and the breadth and the height thereof were equal. And he measured the wall thereof, a hundred and forty and four cubits, the measure of a man, which is that of an angel. The wall thereof was of jasper ; the city itself, however, was pure gold, like unto pure glass ; and the foundations of the wall of the city were of every precious stone. The twelve gates were twelve pearls. And the street of the city was pure gold, as it were transparent glass. The glory of God did lighten it, and the Lamb was the lamp thereof. The nations that were saved shall walk in the light of it ; and the kings of the earth shall bring their glory and their honour into it.*" The man who reads these words, understands them only according to their literal sense ; namely, that the visible Heaven with the Earth will perish, and a new heaven take its rise ; and that the holy city Jerusalem will come down upon the new earth, and that it will be according to its measures, as described. But the angels understand these words altogether differently ; namely, each word which the man understands naturally they understand spiritually ; and as the angels understand them, such is their signification ; and this is the internal, that is, the spiritual sense of the Word. By the new heaven and the new earth in the internal or spiritual sense in which are the angels, is understood a new Church, in the heavens, as well as on earth : the Church, in either world, will be discussed below. By the city Jerusalem which comes down from God out of heaven is meant the heavenly doctrine of that Church ; by the length, breadth, and height, which are equal, are meant all the goods and truths of that

doctrine in the aggregate; by its wall, the truths protecting it; by the measure of the wall, which is a hundred and forty and four cubits, and which is the measure of a man, which is that of an angel, are meant all those protecting truths in the aggregate, and their quality. By the twelve gates which are of pearls are meant the introductory truths; and the same is signified by the twelve angels on the gates; by the foundations of the wall, which are of every precious stone, are meant the knowledges on which that doctrine is founded. By the twelve tribes of Israel are meant all the things of the Church in general and in particular; and the same is meant by the twelve Apostles. By gold like unto pure glass, of which are the city and the street, is meant the good of love, from which doctrine with its truths is translucent. By the nations that are saved, and the kings of the earth who shall bring glory and honour into the city, are meant all those belonging to the Church who are in goods and truths. By God and the Lamb is meant the Lord in respect to the very Divine and the Divine Human. Such is the spiritual sense of the Word, to which the natural sense, which is that of the letter, serves as a basis; but still these two senses, the spiritual and the natural, make one through correspondences. That such a spiritual meaning is contained in all the above expressions, we have no occasion to show here, because it is not within the design of the present work; but it may be seen demonstrated in the *Heavenly Arcana*, in the following places: That by *Earth*, in the Word, is signified the Church, especially when by the earth or land is meant the land of Canaan, nos. 662, 1066, 1067, 1262, 1413, 1607, 2928, 3355, 4447, 4535, 5577, 8011, 9325, 9643; because in the spiritual sense by earth or land is meant the nation which is in the land, and its worship, no. 1262. That by the people of the land are meant those who are of the spiritual Church, no. 2928. That a new heaven and a new earth signify something new in the heavens and on earth, with respect to goods and truths, and thus with respect to those things which belong to the Church in either world, nos. 1733, 1850, 2117, 2118, 3355, 4535, 10373. What is meant by the first heaven and the first earth, that passed away, may be seen in the work on *The Last Judgment and the Destruction of Babylon*, from beginning to end, but particularly from no. 65 to no. 72. That *Jerusalem* signifies the Church with respect to doctrine, nos. 402, 3654, 9166. That *Towns* and *Cities* signify the doctrines which belong to the Church and religion, nos. 402, 2451, 2712, 2943, 3216, 4492, 4493. That the *Wall* of a city signifies the protecting truth of doctrine, no. 6419. That the *Gates* of a city signify the truths which are introductory to doctrine, and by means of doctrine into the Church, nos. 2943, 4477, 4492,

4493. That by the *Twelve Tribes of Israel* were represented, and hence signified, all the truths and goods of the Church, in general and in particular, thus all things belonging to faith and love, nos. 3858, 3926, 4060, 6335. That the same is signified by the Lord's *Twelve Apostles*, nos. 2129, 2553, 3354, 3488, 3858, 6397. That when it is said of the Apostles, that they shall sit upon twelve thrones, and judge the twelve tribes of Israel, the meaning is, that all are to be judged according to the truths and goods of the Church, and thus by the Lord, from Whom they are, nos. 2129, 6397. That *Twelve* signifies all things in the aggregate, nos. 577, 2089, 2129, 2130, 3272, 3858, 3913; that the same is signified by a hundred and forty-four, because that number arises by multiplying twelve by twelve, no. 7973. That twelve thousand also has the same signification, no. 7973. That all numbers in the Word signify things, nos. 482, 487, 647, 648, 755, 813, 1963, 1988, 2075, 2252, 3252, 4264, 6175, 9488, 9659, 10217, 10253. That numbers when multiplied have the same signification as the simple numbers from which they arise by multiplication, nos. 5291, 5335, 5708, 7973. That a *Measure* signifies the quality of a thing with respect to truth and good, nos. 3104, 9603, 10262. That the *Foundations* of a wall signify the knowledges of the truth on which doctrinals are founded, no. 9643. That what is *Quadrangular*, or *Square*, signifies what is perfect, nos. 9717, 9861. That *Length* signifies good and its extension, and *Breadth*, truth and its extension, nos. 1613, 9487. That *Precious Stones* signify truths from good, nos. 114, 9863, 9865. What the precious stones in the Urim and Thummim signify, both in general and in particular, nos. 3862, 9864, 9866, 9905, 9891, 9895. What the *Jasper* of which the wall was built signifies, no. 9872. That the *Street* of the city signifies the truth of doctrine from good, no. 2336. That *Gold* signifies the good of love, nos. 113, 1551, 1552, 5658, 6914, 6917, 9510, 9874, 9881. That *Glory* signifies the Divine Truth, such as it is in heaven, and intelligence and wisdom from it, nos. 4809, 5292, 5922, 8267, 8427, 9429, 10574. That *Nations* signify those in the Church who are in good, and hence, in the abstract sense, the goods of the Church, nos. 1059, 1159, 1258, 1260, 1366, 1416, 1849, 4574, 6005, 9255-6. That *Kings* signify those in the Church who are in truths, and, therefore, abstractly, the truth of the Church, nos. 1672, 2015, 2069, 4575, 5044. That the ceremonies observed at the coronation of kings involve such things as belong to the Divine Truth—which things are treated of—but that the knowledge of these things, at this day, is lost, nos. 4581, 4966.

2. Before treating of the New Jerusalem and its doctrine, something shall be said of the New Heaven and the New Earth. In the small work on *The Last Judgment and the Destruction*

of *Babylon* it was shown what is meant by the "first heaven and the first earth" which had passed away. After they had passed away, and thus after the Last Judgment had been accomplished, the new heaven was created, that is, formed by the Lord. This heaven was formed of all those who after the Lord's advent even to the present time, had lived a life of faith and charity; since they alone were forms of heaven. For the form of heaven, according to which all consociations and communications are there effected, is the form of Divine Truth from the Divine Good which proceeds from the Lord; and this form a man puts on as to his spirit by a life according to Divine Truth. That the form of heaven is from this source, may be seen in the work on *Heaven and Hell*, no. 200 to no. 212; and that all angels are forms of heaven, no. 51 to no. 58, and no. 73 to no. 77. From this it may be known, of whom the new heaven was composed, and hence also what its quality is; namely, that it is altogether of one mind; for he, who lives a life of faith and charity, loves another as himself, and through love conjoins him to himself, and thus reciprocally and mutually, because love in the spiritual world is conjunction. When, therefore, all act alike, then from many, yea, from countless numbers consociated according to the form of heaven, there arises one mind, and there results, as it were, a one; for there is nothing which separates and divides, but everything conjoins and unites.

3. Since this heaven was formed of all who had been of such a character, from the time of the Lord even to the present time, it is evident that it consists of Christians as well as of Gentiles, but for the most part of the children of all in the whole world, who have departed this life since the Lord's time: for these have all been received by the Lord, educated in heaven, and instructed by the angels, and afterwards preserved, so that together with the rest, they might constitute the New Heaven. From this it may be concluded how vast that heaven is. That all who die as children, are educated in heaven, and become angels, may be seen in the work on *Heaven and Hell*, no. 329 to no. 345. And that heaven is formed of Gentiles as well as of Christians, no. 318 to no. 328.

4. Again, as regards this New Heaven, it is to be observed, that it is distinct from the Ancient Heavens, that is, from those, which were before the Lord's coming; but that these are still so arranged with the former as to constitute together one heaven. This New Heaven is distinct from the Ancient Heavens, for the reason, that in the Ancient Churches there was no other doctrine than the doctrine of love and charity, and that then they were unacquainted with any doctrine of faith alone. This is also the reason, that the Ancient

Heavens constitute higher expanses, but the New Heaven an expanse beneath them; for the heavens are expanses, one above another. In the highest expanses are those who are called celestial angels, most of whom are from the Most Ancient Church: those who are there are called celestial angels from celestial love, which is love to the Lord. In the expanses beneath them are those who are called spiritual angels, most of whom are from the Ancient Church: those who are there are called spiritual angels from spiritual love, which is charity towards the neighbour. Below these are the angels who are in the good of faith: they are those who have lived a life of faith: to live a life of faith, is to live according to the doctrine of one's Church; and living means willing and doing. Still, all these heavens make one, through mediate and immediate influx from the Lord. But a fuller idea of these heavens may be had from what has been shewn in the work on *Heaven and Hell*, and particularly in the chapter concerning the two Kingdoms into which the heavens are in general divided, no. 20 to no. 28; and in the chapter concerning the three heavens, no. 29 to no. 40: concerning mediate and immediate influx, in the extracts from the *Heavenly Arcana*, after no. 603; and concerning the Most Ancient and Ancient Churches, in the small work on *The Last Judgment and the Destruction of Babylon*, no. 46.

5. Thus much concerning the New Heaven; something shall now be said of the New Earth. By the New Earth is meant a New Church upon the earth; for when the former Church ceases to be, a New Church is instituted by the Lord. For the Lord provides that there shall always be a Church on earth; because through the Church there is a conjunction of the Lord with the human race, and of heaven with the world. For there the Lord is known, and Divine truths are there through which man has conjunction. That a New Church is being instituted at this time, may be seen in the small work on *The Last Judgment [and the Destruction of Babylon]*, no. 74. That by the New Earth is signified a New Church, is from the spiritual sense of the Word; for in that sense, by earth or land there is not meant any particular land, but the nation itself there and its Divine worship; for this is the spiritual equivalent of land. Moreover, in the Word, by earth or land, without the addition by name of any particular territory, there is meant the land of Canaan; and in that land the Church had been from the most ancient times. On this account all those places which were in it, and adjacent to it on all sides, together with the mountains and rivers, which are mentioned in the Word, have become representative and significative of those things which are the internal things of the Church, and which are called its

spiritual things. Thence it is, as said above, that by earth or land in the Word, is signified the Church, because the land of Canaan is meant; such also is the meaning here of the New Earth; this is why it has become usual in the Church to speak of the heavenly Canaan, and by that to mean heaven. That in the spiritual sense of the Word the Church is meant by the land of Canaan, is shewn in the *Heavenly Arcana*, in various places; from which the following may be referred to: That the Most Ancient Church which was before the flood, and the Ancient Church which was after the flood, were in the land of Canaan, nos. 567, 3686, 4447, 4454, 4516, 4517, 5136, 6516, 9325. That all places then became representative of such things as are in the Lord's Kingdom and in the Church, nos. 1585, 3686, 4447, 5136. That for this reason Abraham was commanded to go there, because among his posterity from Jacob, there would be instituted a representative Church, and a Word would be written, the ultimate sense of which would consist of the representatives and significatives, which are in that land, nos. 3686, 4447, 5136, 6516. On this ground it is, that by earth or land, and by the land of Canaan, in the Word, the Church is signified, nos. 3038, 3481, 3705, 4447, 4517, 5757, 10,568.

6. It shall also be stated in a few words what is meant, in the Word, in its spiritual sense, by Jerusalem. Jerusalem means the Church itself with respect to doctrine; and this for the reason that there, in the land of Canaan, and nowhere else, were the temple and the altar, and that the sacrifices, and, consequently, the Divine worship itself, took place there. On this account, also, the three festivals were celebrated there every year, and to these every male throughout the land was commanded to go. This, then, is the reason why Jerusalem, in the spiritual sense, signifies the Church as to worship, or, what is the same, as to doctrine; for worship is prescribed by doctrine, and takes place according to it. It is said, "*The holy city, New Jerusalem, coming down from God out of heaven,*" because in the spiritual sense of the Word, a city and town signifies doctrine, and the holy city the doctrine of Divine Truth; for Divine Truth is what in the Word is called the Holy. It is called the New Jerusalem for a similar reason for which the earth is called "new"; for, as said above, by earth or land is signified the Church, and by Jerusalem, that Church as to doctrine; it is said to come down from God out of heaven, because all Truth Divine, from which is doctrine, comes down out of heaven from the Lord. That by Jerusalem is not meant a city, although it was seen as a city, appears plainly from its being said that *its height*, like its length and breadth, *was twelve thousand furlongs* (ver. 16); and that *the measure of its wall, which was a hundred and forty-four cubits, was the measure of a man, that is, of an angel* (ver. 17); also

from its being said to be *prepared as a bride before her husband* (ver. 2); and that afterwards *the angel said, Come, I will shew thee the bride, the Lamb's wife: and he shewed me that holy city, Jerusalem* (vers. 9, 10). The Church is what is called in the Word the bride and the wife of the Lord; she is called bride before conjunction, and wife after conjunction, see in the *Heavenly Arcana*, nos. 3103, 3105, 3164, 3165, 3207, 7022, 9182.

7. What in particular concerns the doctrine that now follows, is that it also is out of heaven, because it is from the spiritual sense of the Word; and the spiritual sense of the Word is identical with the doctrine which is in heaven. For there is a Church in heaven as well as on earth; for the Word is there, doctrine is there from the Word; temples are there, in which sermons are delivered; because ecclesiastical and civil governments are there. In a word, the only difference between the things which are in the heavens, and those which are on earth, is, that all the things in the heavens are in a state of greater perfection, because all who are there are spiritual, and spiritual things immensely exceed in perfection those that are natural. That in heaven there are such things, may be seen in the work concerning *Heaven and Hell* throughout, particularly in the chapter on Governments in Heaven, no. 213 to no. 220; and also in the chapter on Divine Worship there, no. 221 to no. 227. From this it may appear, what is meant by the holy city, New Jerusalem, being seen to come down from God out of heaven. But I shall proceed to the Doctrine itself, which is for the New Church, and which is called HEAVENLY DOCTRINE, because it was revealed to me out of heaven: for to deliver this doctrine, is the object of the present work.

INTRODUCTION TO THE DOCTRINE

8. That the Church is at an end, when there is no faith, because no charity, has been shewn in the small work on *The Last Judgment and the Destruction of Babylon*, no. 33 to no. 39. And now, since the Churches in Christendom had become distinguished among one another solely by such things as belong to faith, when yet faith is nothing where there is no charity, therefore I wish to premise, before the Doctrine itself, some things concerning the Doctrine of Charity among the Ancients. The expression is used "the Churches in Christendom," and by these are meant the Churches among the Reformed or Evangelical, and not among the Papists, because the Christian Church is not among them; for, where the Church is, there the Lord is worshipped, and the Word is read; it is otherwise among the Papists: there they worship themselves instead of the Lord, and the Word is forbidden to be read by the people, and a decree of the Pope is placed equal with it, yea, above it.

9. The Doctrine of Charity, which is the Doctrine of Life, in the Ancient Churches was doctrine itself; (concerning these Churches see A. C. nos. 1238, 2385;) and that doctrine conjoined all Churches, and so made out of many one. For they acknowledged as men of the Church all those who lived in the good of charity, and called them brethren, however else they might differ as to those truths, which at this day are called truths of faith. One instructed another in these truths, which instruction was among their works of charity; nor did they become indignant if one did not accede to the opinion of another; for they knew that every one receives as much of truth as he is in good. The members of the Ancient Churches, being such, they were interior men; and being interior men, they were so much the wiser. For those who are in the good of love and charity are, as to their internal man, in heaven; and they are there, as to their internal man, in an angelic society which is in a like good. From this came their elevation of mind to interiors; and, consequently, their wisdom; for wisdom cannot come from any other source than from heaven, that is, through heaven from the Lord; and in heaven there is wisdom, because there they are in good. Wisdom is seeing truth from the light of truth; and the light of truth is the light

which is in heaven. In process of time, however, that ancient wisdom declined; for in proportion as the human race declined from the good of love to the Lord, and of love to the neighbour, which love is called charity, they also declined from wisdom, because by so much they declined from heaven. This is the reason that man, from being internal, became external, and indeed successively; and after man had become external, he became also worldly and corporeal. When he is of such a quality, he cares little for the things of heaven; for then the delights of earthly loves wholly occupy him, and, together with these, the evils which, from such loves, are delightful to man. In this state, the things which he hears about the life after death, about heaven and hell, and in short about spiritual things, are then as it were outside of him, and not within him, as they nevertheless ought to be. This is the reason also that the Doctrine of Charity, which was so highly esteemed among the Ancients, at the present day is among the things lost. For who, at this day, knows what, in the genuine sense, is meant by charity, and what in the genuine sense is meant by a neighbour? when yet this doctrine not only teaches that, but innumerable things besides, of which, at the present time, not the thousandth part is known. The whole Sacred Scripture is nothing else than the Doctrine of Love and Charity; which is also taught by the Lord, when He says (Matt. xxii. 37-39), "*Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; this is the first and great commandment: the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang the Law, and the Prophets.*" By the Law and the Prophets is meant the Word, in each and all of its things.

10. In the following pages there will be added to each doctrinal subject extracts from the *Heavenly Arcana*, because in them these same subjects are more fully explained.

GOOD AND TRUTH.

11. ALL things in the universe, which are according to Divine order, have relation to good and truth. There is nothing either in heaven or in the world which has not relation to these two; the reason is, that both good and truth proceed from the Divine, from which are all things.

12. From this it is evident that there is nothing more necessary for man, than to know what good and what truth are: how the one has respect to the other; and how the one is conjoined to the other. But this is especially necessary for a man of the Church; for just as all things of heaven have relation to good and truth, so also have all things of the Church; because the good and truth of heaven are also the good and truth of the Church. This is why good and truth are made the starting-point.

13. It is according to Divine order, that good and truth shall be conjoined, and not separated; thus that they shall be one, and not two; for, conjoined, they proceed from the Divine, and they are conjoined in Heaven, and for that reason they ought to be conjoined in the Church. The conjunction of good and truth in heaven is called The Heavenly Marriage; for all who are there are in that marriage. On this ground it is that heaven in the Word, is compared to a marriage, and that the Lord is called the Bridegroom and Husband, while Heaven is called the Bride and Wife: and so also the Church. Heaven and the Church are so called, because those who are in them receive the Divine Good in truths.

14. All intelligence and wisdom possessed by the angels is from this marriage; and none from good disjoined from truth, nor from truth disjoined from good: the same is the case with the men of the Church.

15. Since the conjunction of good and truth is like a marriage, it is clear that good loves truth, and that in turn truth loves good, and that the one longs to be conjoined with the other. The man of the Church who has no such love and no such longing, is not in the heavenly marriage; thus the Church is

not yet in him ; for the conjunction of good and truth constitutes the Church.

16. Goods are manifold ; in general, there is spiritual and natural good, and both are conjoined in genuine moral good. As it is with goods, so also it is with truths ; for all truths belong to good, and are forms of good.

17. As it is with good and truth, so by way of contraries is it with evil and falsity : namely, that as all things in the universe which are according to Divine order, have relation to good and truth, so all things which are contrary to Divine order, have relation to evil and falsity, and as good loves to be conjoined with truth, and conversely truth with good, so also evil loves to be conjoined with falsity, and conversely falsity with evil. And again, as all intelligence and wisdom spring from the conjunction of good and truth, so all folly and stupidity arise from the conjunction of evil and falsity. The conjunction of evil and falsity is called The Infernal Marriage.

18. From the circumstance that evil and falsity are opposed to good and truth, it is evident that truth cannot be conjoined with evil, nor good with the falsity of evil ; for should truth be adjoined to evil, it is no longer truth, but falsity, because it has been falsified ; and should good be adjoined to the falsity of evil, it is no longer good, but evil, because it is adulterated. Still, falsity not of evil can be conjoined with good.

19. No one who, from confirmation and life, is in evil and in the falsity from it, can know what good and truth are ; for he believes his own evil to be good, and thus his falsity to be truth. But every one who, by confirmation and life, is in good and in the truth from it, can know what evil and falsity are. The reason is, that all good, with its truth, is in its essence heavenly ; and what is not in its essence heavenly, is still from a heavenly origin ; but all evil, with its falsity, is in its essence hellish, and what is not hellish in its essence, is still hellish by origin ; and everything heavenly is in light, but everything hellish in darkness.

FROM THE HEAVENLY ARCANA.

20. Each and all things in the universe have relation to good and truth, or to evil and falsity, those things which are in Divine order, and take place according to Divine order, to good and truth, and those which are in opposition thereto, to evil and falsity, nos. 2452, 3166, 4390, 4409, 5232, 7256, 10122. Thus

with man they have relation to the understanding and will, because the man's understanding is the recipient of truth, or of falsity; and his will the recipient of good, or of evil, nos. 10122. Few at the present day know what truth is in its genuine essence; because it is so little known what good is, when yet all truth is from good, and all good is through truths, nos. 2507, 3603, 4136, 9186, 9995.

There are four kinds of men: 1. They who are in falsities from evil; and in falsities not from evil. 2. They who are in truths apart from good. 3. They who are in truths, and through them regard, and aspire to, good. 4. They who are in truths from good. But of each of these, specially.

21. *Concerning those who are in falsities from evil, and those who are in falsities not from evil; thus, concerning falsities from evil, and falsities not from evil.* There are innumerable kinds of falsity, as many, indeed, as there are evils; and the origins of evils and the falsities from them are many, nos. 1188, 1212, 4729, 4822, 7574. There is the falsity from evil, that is, the falsity of evil; and there is the evil from falsity, that is, the evil of the false, and again a falsity from it, thus derivatively, nos. 1679, 2243. From one falsity, especially if it is in the place of a principle, falsities flow in a continuous series, nos. 1510, 1511, 4717, 4721. There is a falsity from the lusts of the love of self and of the world; and there is a falsity from the fallacies of the senses, nos. 1295, 4729. There are falsities of religion, and there are falsities of ignorance, nos. 4729, 8318, 9258. There is a falsity in which is good, and a falsity in which there is no good, nos. 2863, 9304, 10109, 10302. There is what has been falsified, nos. 7318, 7319, 10648. Every evil has a falsity with it, nos. 7577, 8094. The falsity from the lusts of the love of self is the falsity itself of evil; and from it are the worst kinds of falsities, no. 4729.

Evil is heavy, and of its own accord lapses into hell; but not so falsity, unless it is from evil, nos. 8279, 8298. Good is turned into evil, and truth into falsity, when it lapses from heaven into hell, because it then passes as it were into a gross, and impure atmosphere, no. 3607. Falsities from evil appear as mists, and as foul waters above the hells, nos. 8137, 8138, 8146. They who are in the hells speak falsities from evil, nos. 1695, 7351, 7352, 7357, 7392, 7689. They who are in evil cannot but think what is false, when they think from themselves, no. 7437. Additional statements about the evil of falsity, nos. 2408, 4818, 7272, 8265, 8279; and about the falsity of evil, nos. 6359, 7272, 9304, 10302.

Every falsity may be confirmed, and when confirmed appears as a truth, nos. 5033, 6865, 8521, 8780. Wherefore before a thing is confirmed, it ought first to be examined whether it is

true, nos. 4741, 7012, 7680, 7950, 8521. Care ought to be taken lest falsities of religion be confirmed; because there arises thence a persuasion of the false, which remains with man after death, nos. 845, 8780. How pernicious the persuasion of the false is, nos. 794, 806, 5096, 7686.

Good cannot flow into truths so long as a man is in evil, no. 2434. Goods and truths are removed from a man in the same proportion in which he is in evil, and in the falsities from it, no. 3402. Great care is taken by the Lord lest truth be conjoined to evil, and the falsity of evil to good, nos. 3110, 3116, 4416, 5217. Profanation arises from such a commingling, no. 6348. Truths exterminate falsities, and falsities truths, no. 5207. Truths cannot be received inwardly, so long as unbelief prevails, no. 3399.

How truth may be falsified, from examples, no. 7318. The wicked are permitted to falsify truths, reasons why, no. 7332. Truths are falsified by the wicked, by being applied, and thus drawn down, to evil, nos. 8094, 8149. Truth is said to be falsified when it is applied to evil, which is done chiefly through fallacies and appearances among outward things, nos. 7344, 8602. The wicked are allowed to assault truth, but not good, because they can falsify truth by various interpretations and applications, no. 6677. Truth falsified from evil is opposed to truth and good, no. 8062. Truth falsified from evil stinks fearfully in the other life, no. 7319. Additional statements concerning the falsification of truth, no. 7318, 7319, 10648.

There are falsities of religion which agree with good, and there are such as disagree, no. 9259. If falsities of religion do not disagree with good, they do not produce evil, except with those who are in evil, no. 8318. Falsities of religion are not imputed to those who are in good, but to those who are in evil, nos. 8051, 8149. Truths which are not genuine, and likewise falsities, may be associated with genuine truths with those who are in good, but not with those who are in evil, nos. 3470, 3471, 4551, 4552, 7344, 8149, 9298. Falsities and truths are associated by means of appearances from the literal sense of the Word, no. 7344. Falsities are made true by good, and become soft, because they are applied to and drawn towards good, and evil is removed, no. 8149. Falsities of religion with those who are in good, are accepted by the Lord as truths, nos. 4736, 8149. Good which has its quality from the falsity of religion, is accepted by the Lord, if there is ignorance, and in it innocence, and a good end, no. 7887. Truths with a man are appearances of truth and good, imbued with fallacies; with the man who lives in good, the Lord nevertheless adapts these to genuine truths, no. 2053. Falsities in which there is good have place with those who are outside the Church, and therefore in ignorance of the truth; and they are also with those who are within

the Church, where there are falsities of doctrine, nos. 2589, 2604, 2861, 2863, 3263, 3778, 4189, 4190, 4197, 6700, 9256. Falsities in which there is not good are more grievous with those who are within than with those who are without the Church, no. 7688. Truths and goods are taken away from the wicked in the other life, and given to the good, according to the Lord's words, *To him that hath shall be given that he may have abundance; and from him that hath not shall be taken away that which he hath*, no. 7770.

22. *Concerning those who are in truths, and not in good; thus, concerning truths apart from good.* Truths apart from good are not in themselves truths, because they have no life; for truths have all life from good, no. 3607. Thus they are as a body without a soul, nos. 8530, 9154. The knowledges of truth and good which are only in the memory, and not in the life, are believed by them to be truths, no. 5276. Those truths with which a man is only acquainted, and which he acknowledges from causes which proceed from the love of self and the world, are not appropriated by him, nor do they become his own, nos. 3402, 3834. But those he appropriates, which he acknowledges for the sake of the very truth and good, no. 3849. Truths apart from good are not accepted by the Lord, no. 4368; neither do they save, no. 2261. They who are in truths apart from good, are not of the Church, no. 3963; neither can they be regenerated, no. 10367. The Lord flows into truths only through good, no. 10367.

The separation of truth from good, nos. 5008, 5009, 5022, 5028. The quality of truth apart from good, and its quality from good, nos. 1949, 1950, 1964, 5951; from comparisons, no. 5830. Truth apart from good is morose, nos. 1949, 1950, 1951, 1964; in the spiritual world it appears hard, nos. 6359, 7068; and pointed, no. 2799. Truth apart from good is as the light of winter, in which all things of the earth grow torpid, and nothing is produced; but truth from good is as the light of spring and summer, in which all things blossom and are produced, nos. 2231, 3146, 3412, 3413. Such a wintry light is turned into thick darkness when light flows in from heaven; and then they who are in such truths, come into blindness and stupidity, nos. 3412, 3413.

They who separate truths from good are in darkness, and in ignorance of truth, and in falsities, no. 9186. They cast themselves from falsities into evils, nos. 3325, 8094. The errors and falsities into which they plunge themselves, nos. 4721, 4730, 4776, 4783, 4925, 7779, 8313, 8765, 9222. The Word is closed for them, nos. 3773, 4783, 8780. They do not see and attend to all those things which the Lord spake concerning love and charity, and thus concerning good, nos. 1017,

3416. They do not know what good is, and thus what heavenly love and charity are, nos. 2417, 3603, 4136, 9995. They who are acquainted with the truths of faith, and live evilly, misapply these truths in the other life, for purposes of dominion; their quality and their lot, no. 4802.

Truth Divine condemns to hell, but Divine Good raises to heaven, no. 2258. Truth Divine frightens, not so Divine Good, no. 4180. What is meant by being judged from truth, and what by being judged from good, no. 2335.

23. *Concerning those who are in truths, and through them look towards, and aspire to, good; thus, concerning truths through which comes good.* What a man loves, this he wills, and what a man loves or wills, this he thinks, and confirms by various means: what a man loves or wills, is called good, and what a man thinks therefrom, and confirms by various means, is called truth, no. 4070. Hence it is, that truth becomes good when it becomes a matter of love or of will, that is, when a man loves and wills it, nos. 5526, 7835, 10367. And again, since love or the will is the very life of a man, truth with him does not live, when he is only acquainted with it and thinks it, but when he loves and wills it, and from love and the will does it, nos. 5595, 9282. From thence, and consequently from good, truths receive life, nos. 2434, 3111, 3607, 6077. Truths, therefore, have life from good, and apart from good they have no life, nos. 1589, 1947, 1997, 3579, 3180, 4070, 4096, 4097, 4736, 4757, 4884, 5147, 5928, 9154, 9667, 9841, 10729; illustrated, no. 9154. When truths may be said to have acquired life, no. 1928. Truth when conjoined with good, is appropriated by a man because it becomes a part of his life, nos. 3108, 3161. In order that truth may be conjoined to good, there must be a consent from the understanding and will; when there is consent from the will as well, then there is conjunction, nos. 3157, 3158, 3161.

When a man is being regenerated, truths enter with the delight of affection, because he loves to do them; and they are reproduced with the same affection because the two cohere, nos. 2480, 2487, 3040, 3066, 3074, 3336, 4018, 5893, 7967. The affection which belongs to love always adjoins itself to truths according to the uses of life, and this affection is reproduced with the truths, and the truths are reproduced with the affection, nos. 3336, 3824, 3849, 4205, 5893, 7967. Good only acknowledges as truth what accords with the affection which belongs to love, no. 3161. Truths are introduced by means of concordant delights and pleasantnesses, nos. 3502, 3512. Every genuine affection of the truth is from good, and according to it, nos. 4373, 8349, 8356. Thus there is an instilling and influx of good into truths, and conjunction, no. 4301; and truths thus have life, nos. 7910, 7967.

Since the affection which belongs to love always adjoins itself to truths according to the uses of life, therefore good acknowledges its own truth, and truth its own good, nos. 2429, 3101, 3102, 3161, 3179, 3180, 4358, 5807, 5835, 9637. From this there is conjunction of truth and good; concerning which, nos. 3834, 4096, 4097, 4301, 4345, 4353, 4364, 4368, 5365, 7623-7627, 7752-7762, 8530, 9258, 10555. Truths also acknowledge each other, and are mutually consociated, no. 9079; and this comes from the influx of heaven, no. 9079.

Good is the *Esse* of life, and truth the *Existere* of life therefrom; good thus has its *Existere* of life in truth, and truth its *Esse* of life in good, nos. 3049, 3180, 4574, 5002, 9154. Therefore every good has its own truth, and every truth its own good; because good apart from truth has no *Existere*, and truth apart from good no *Esse*, no. 9637. Again, good has its form and its quality from truths, so that truth is the form and quality of good, nos. 3049, 4574, 6916, 9154. Truth and good, therefore, must be conjoined that they may be anything, no. 10555. Wherefore good is in a perpetual endeavour and desire to conjoin to itself truths, nos. 9206, 9495; illustrated at no. 9207; and truths conversely conjoin themselves with good, no. 9206. The conjunction is reciprocal, of good with truth, and of truth with good, nos. 5365, 8516. Good acts and truth re-acts, yet from good, nos. 3155, 4380, 4757, 5928, 10729. Truths have respect to their good, as to their beginning and end, no. 4353.

The conjunction of truth with good is like the progression of man's life from infancy; first he imbibes truths scientifically, then rationally, and at last he makes them part of his life, nos. 3203, 3665, 3690. It is also with it as with offspring, in that it is conceived, exists in the womb, is born, grows up, becomes wise, nos. 3298, 3299, 3308, 3665, 3690. It is also with it as with seeds and the soil, no. 3671; and like water in its relation to bread, no. 4976. The first affection of truth is not genuine, but in proportion as the man is perfected it is purified, nos. 3040, 3089. Still, goods and truths, which are not genuine, serve for the introduction of genuine goods and truths, and the former are afterwards abandoned, nos. 3665, 3690, 3974, 3982, 3986, 4145.

Besides, through truths man is led to good, and not without truths, nos. 10124, 10367. Unless a man learns, that is, receives truths, good cannot flow in, so that the man cannot become spiritual, no. 3387. The conjunction of good and truth is effected according to the increase of knowledges, no. 3141. Truths are received by every one according to his capacity, no. 3385.

The truths of the natural man are scientifics, nos. 3293, 3309, 3310. Scientifics and knowledges are as vessels, nos. 6004,

6023, 6052, 6071, 6077. Truths are vessels of good, because they are recipients, nos. 1469, 1900, 2063, 2261, 2269, 3318, 3365, 3387.

Good flows in with man by an internal way, that is, by way of the soul, but truths by an external way, that is, by that of hearing and sight; and they are conjoined in man's interiors by the Lord, nos. 3030, 3098. Truths are raised out of the natural man, and implanted in good in the spiritual man; and thus truths become spiritual, nos. 3085, 3086. And afterwards, they flow in from thence into the natural man; spiritual good flowing immediately into the good of the Natural, but mediately into the truth of the Natural, nos. 3314, 3573, 4563; illustrated, nos. 3314, 3616, 3576, 3969, 3995. In a word, truths with a man are conjoined to good, so far and in such manner as he is in good, as to life, nos. 3834, 3843. Conjunction is effected differently with the celestial, from what it is with the spiritual, no. 10124. Additional statements concerning the conjunction of good and truth, and the manner in which it is effected, nos. 3090, 3203, 3308, 4096, 4097, 4345, 4353, 5365, 7623-7627; and how spiritual good is formed through truths, nos. 3470, 3570.

24. *Concerning those who are in truths from good, thus concerning truths from good.* What difference there is between the truth which leads to good, and the truth which proceeds from good, no. 2063. Truth essentially is not truth, except so far as it proceeds from good, nos. 4736, 10619; because truth has its Esse from good, nos. 3049, 3180, 4574, 5002, 9144; and its life, nos. 3111, 2434, 6077; and because truth is the form, that is, the quality of good, nos. 3049, 4574, 5951, 9154. Truth with man is altogether as good, in a like ratio and in a like degree, no. 2429. In order that truth may be truth, it must derive its essence from the good of charity and innocence, nos. 3111, 6013. The truths which are from good are spiritual truths, no. 5951.

When truth proceeds from good, it makes one with it to such a degree that both together are one good, nos. 4301, 7835, 10252, 10266. The understanding and will make one mind and one life, when the understanding proceeds from the will, because the understanding is the recipient of truth, and the will, of good; but not when a man thinks and speaks otherwise than he wills, no. 3623. Truth from good is truth in will and act, nos. 4337, 4353, 4385, 4390. When truth proceeds from good, good has its image in truth, no. 3180.

In the whole heaven and in the whole world, and in each single thing thereof, there is an image of marriage, nos. 54, 718, 747, 917, 1432, 2173, 2516, 5194. Especially between truth and good, nos. 1904, 2173, 2508. Because all things in the

universe have relation to truth and good, in order to be anything, and to their conjunction, in order that anything may be produced, nos. 2452, 3166, 4390, 4409, 5232, 7256, 10122, 10555. The Ancients also instituted a marriage between truth and good, no. 1904. The law of marriage is that, according to the Lord's words, two shall be one, nos. 10130, 10168, 10169. Love truly conjugal descends and exists also out of heaven, from the marriage of truth and good, nos. 2728, 2729.

A man is wise so far as he is in good, and from good in truths, but not so far as he is acquainted with truths and is not in good, nos. 3182, 3190, 4884. A man who is in truths from good, is actually raised out of the light of the world into the light of heaven, and thus out of obscurity into clearness; but conversely he is in the light of the world, and in obscurity so long as he is acquainted with truths and is not in good, nos. 3190, 3192. Again, a man does not know what good is, before he is in it and [acts] from it, nos. 3325, 3330, 3336. Truths increase immensely when they proceed from good, nos. 2846, 2847, 5345. Concerning this increase, no. 5355. This increase is like the production of fruit from a tree, and multiplication from seeds, from which arise whole gardens, nos. 1873, 2846, 2847. In the same proportion also wisdom increases, and indeed to eternity, nos. 3200, 3314, 4220, 4221, 5527, 5859, 6663. The man also who is in truths from good is enlightened in the same proportion, and is thus in enlightenment while reading the Word, nos. 9382, 10548, 10549, 10550, 10691, 10694. The good of love is as fire, and the truth from it as the light from that fire, nos. 3195, 3222, 5400, 8644, 9399, 9548, 9684. Truths from good also shine in heaven, no. 5219. Truths from good, through which wisdom comes, increase according to the quality and quantity of the love of good; and conversely, falsities from evil increase according to the quality and quantity of the love of evil, no. 4099. The man who is in truths from good comes into angelic intelligence and wisdom, and these are hidden away in his interiors so long as he lives in the world, but are laid open in the other life, no. 2494. The man who is in truths from good becomes an angel after death, no. 8747.

Truths from good are circumstanced like generations, no. 9079. They are arranged in series, nos. 5339, 5343, 5530, 7408, 10303, 10308. The orderly arrangement of truths from good compared with the fibres and blood-vessels in the body; and thus with the tissues and forms, according to the uses of life, nos. 3470, 3570, 3579, 9154. Truths from good form as it were a community, and indeed from the influx of heaven, no. 3584. Those truths are in the middle which belong to the chief love; and the rest are distant therefrom, according to the degrees of their non-agreement, nos. 3993, 4551, 4552, 5530, 6028. The opposite order prevails with the wicked, nos. 4551,

4552. When truths proceed from good, they are arranged in the form of heaven, nos. 4302, 5339, 5343, 5704, 6028, 10303; and indeed according to the order in which the angelic societies are, no. 10303. All truths when proceeding from good are conjoined with one another by a certain affinity; and they are circumstanced like families derived from one father, no. 2863. Every truth also has a sphere extending into heaven, according to the quality and quantity of the good from which it is, no. 8063. The marriage of good and truth is the Church and Heaven with man, nos. 2173, 7752, 7753, 9224, 9995, 10122. The delight and happiness of those with whom there is good in truths, no. 1470.

Truths from good, when conjoined, exhibit an image of man, no. 8370. A man is nothing else than his own good, and the truth from it; or evil, and the false from it; no. 10298.

A summary: Through truths there is faith, nos. 4353, 4997, 7178, 10367. Through truths there is charity towards the neighbour, nos. 4368, 7623, 7624, 8034. Through truths there is love to the Lord, nos. 10143, 10153, 10310, 10578, 10645. Through truths there is conscience, nos. 1077, 2053, 9113. Through truths there is innocence, nos. 3183, 3494, 6013. Through truths there is purification from evils, nos. 2799, 5954, 7044, 7918, 9089, 10229, 10237. Through truths is regeneration, nos. 1555, 1904, 2046, 2189, 9088, 9959, 10028. Through truths come intelligence and wisdom, nos. 3182, 3190, 3387, 10064. The beauty of angels, and also of men, as to the interiors belonging to their spirits, arises through truths, nos. 553, 3080, 4985, 5199. Through truths there is power against evils and falsities, nos. 3091, 4015, 10481. Order, such as is in heaven, is through truths, nos. 3316, 3417, 3570, 5339, 5343, 5704, 6028, 10303. • The Church is through truths, nos. 1798, 1799, 3963, 4468, 4672. Through truths man has heaven, nos. 1900, 9832, 9931, 10303. Through truths a man becomes a man, nos. 3175, 3387, 8370, 10298. Still all these arise through truths from good, and not through truths apart from good; and good is from the Lord, nos. 2434, 4070, 4736, 5147. All good is from the Lord, nos. 1614, 2016, 2904, 4151, 9981.

25. *All good and truth is from the Lord.* The Lord is very Good and very Truth, nos. 2011, 4151, 10336, 10619. The Lord is the Divine Good of the Divine Love, as to both the Divine and Human; and from Him proceeds the Divine Truth, nos. 3704, 3712, 4180, 4577. From the Lord's Divine Good proceeds the Divine Truth, comparatively as the light proceeds from the sun, nos. 3704, 3712, 4180, 4577. The Divine Truth which proceeds from the Lord appears in the heavens as light, and presents all the light of heaven, nos. 3195, 3223, 5400,

8694, 9399, 9548, 9684. The light of heaven which is Divine Truth united with Divine Good, illuminates both the sight and the understanding of angels and spirits, nos. 2776, 3138. Heaven is in light and heat, because in truth and good; for Divine Truth is the light there, and Divine Good is the heat there, nos. 3643, 9399, 9400; and in the work on *Heaven and Hell*, nos. 126-140. The Divine Truth which proceeds from the Divine Good of the Lord forms and arranges the angelic Heaven, nos. 3038, 9408, 9613, 10716, 10717. Divine Good united with the Divine Truth which is in the heavens, is called Divine Truth, no. 10196.

The Divine Truth which proceeds from the Lord is the only reality, nos. 6880, 7004, 8200. Through the Divine Truth all things were made and created, nos. 2803, 2894, 5272, 7678. All power also belongs to the Divine Truth, no. 8200.

From himself, man cannot do anything that is good, nor can he think anything that is true, nos. 874, 875, 876. The Rational of man from itself cannot perceive Divine Truth, nos. 2196, 2203, 2209. Truths which are not from the Lord, are from the man's self (*proprium*), and they are not truths, but only appear as truths, no. 8868.

All good and truth is from the Lord, and nothing from man, nos. 1614, 2016, 2904, 4151, 9981. Goods and truths are goods and truths, only so far as they have the Lord in them, nos. 2904, 3061, 8480. Concerning the Divine Truth which proceeds immediately from the Lord, and the Divine Truth which proceeds mediately through the angels, and their influx with man, nos. 7055, 7056, 7058. The Lord flows with man into good, and through good into truths, no. 10153. Through good He flows into truths of every kind; chiefly into genuine truths, nos. 2531, 2554. The Lord does not flow into truths which have been separated from good; and there is no parallelism between the Lord and man, as to these, but as to good, nos. 1831, 1832, 3514, 3564.

Doing good and doing truth for the sake of good and truth, means loving the Lord and loving the neighbour, no. 10336. They who are in the internal of the Word, of the Church, and of Worship, love to do good and truth for the sake of good and truth; but they who are in the external of these, apart from the internal, love to do good and truth for the sake of themselves and the world, no. 10683. What is meant by doing good and truth for the sake of good and truth, illustrated by examples, no. 10683.

26. *Concerning the various kinds of goods and truths.* There is an infinite variety, and there is never one thing exactly like another thing, nos. 7236, 9002. In the heavens also there is an infinite variety, nos. 684, 690, 3744, 5598, 7236. The varieties in the heavens are varieties of good; and to them is due the distinction

of all things there, nos. 3519, 3744, 3804, 3986, 4005, 4067, 4149, 4263, 7236, 7833, 7836, 9002. These varieties arise from truths which are manifold, through which every one has good, nos. 3470, 3519, 3804, 4149, 6917, 7236. On this ground all angelic societies in the heavens, and every angel in a society, are distinct from each other, nos. 690, 3241, 3519, 3804, 3986, 4067, 4149, 4263, 7236, 7833, 7836. Nevertheless, they all act as one through love from the Lord, on account of all regarding one end, nos. 457, 3986.

Goods and truths in general, according to degrees, are distinguished into such as are natural, spiritual, and celestial, nos. 2069, 3240. In general, there are three degrees of good, and consequently of truth, according to the three heavens, nos. 4154, 9873, 10270. There are goods and truths thence of a threefold kind in the internal man, and as many in the external man, no. 4154. There is natural good, civil good, and moral good, no. 3768. The natural good, into which some are born, is not good in the other life, unless it becomes spiritual good, nos. 2463, 2464, 2468, 3408, 3469, 3470, 3508, 3518, 7761. Concerning natural good spiritual, and natural good not spiritual, nos. 4988, 4992, 5032. There is intellectual truth, and there is scientific truth, nos. 1904, 1911, 2503.

27. *Wisdom is from good through truths.* How the Rational with man is conceived and born, nos. 2094, 2524, 2557, 3030, 5126. It is by an influx of the Lord through heaven into the knowledges and sciences which are with man, and an elevation thereby, nos. 1895, 1899, 1900, 1901. The elevation is according to uses, and the love of them, nos. 3074, 3085, 3086. The Rational is born through truths; wherefore according to their quality, such is the Rational, nos. 2094, 2524, 2557. The Rational is opened and formed through truths from good: and it is closed and destroyed through falsities from evil, nos. 3108, 5126. A man is not rational on account of his being able to reason on any subject, but on account of his being able to see and perceive whether a thing is true or not, no. 1944. A man is not born into any truth, because not into any good; but he has to learn and imbibe everything, no. 3175. With difficulty a man can receive genuine truths and become wise thereby, on account of the fallacies of the senses and the persuasions of the false, and on account of the reasonings and doubts arising thence, no. 3175. A man begins to be wise, when he begins to hold in aversion reasonings against truths, and to reject doubts, no. 3175. The unenlightened human Rational laughs at interior truths; from examples, no. 2654. Truths with a man are called interior when they are implanted in his life, and they are not called so from his being acquainted with them, even though they should be truths which are called interior, no. 10199.

In good there is the faculty of becoming wise, wherefore those who while in the world have lived in good, after their departure from the world come into angelic wisdom, nos. 5527, 5859, 8321. In every good there are innumerable things, no. 4005. Innumerable things may be known from good, no. 3612. Concerning the multiplication of truth from good, nos. 5345, 5355, 5912. Through truths, and a life according thereto, the good of infancy becomes the good of wisdom, no. 3504.

There is the affection of truth, and the affection of good, nos. 1904, 1997. The quality of those who are in the affection of truth, and the quality of those who are in the affection of good, nos. 2422, 2429. Concerning those who are able to come into the affection of truth, and those who are not able, no. 2689. All truths are arranged in order under a general affection, no. 9094. The affection of truth and the affection of good in the natural man are as brother and sister, but in the spiritual man they are as man and wife (*mulier*) no. 3160.

There are no pure truths with a man, and not even with an angel, but only with the Lord, nos. 3207, 7902. Truths with man are appearances of truth, nos. 2053, 2719. The first truths with man are appearances of truth from fallacies of the senses, which nevertheless are successively put off, as he is perfected with respect to wisdom, no. 3131. Appearances of truth with a man who is in good are accepted by the Lord for truths, nos. 2053, 3207. What, and of what quality appearances of truth are, nos. 3207, 3357-3362, 3368, 3404, 3405, 3417. The sense of the letter of the Word in many places is according to appearances, no. 1838. The same truths with one man are more true, with another less so, and with still another they are false, because falsified, no. 2439. Truths are also truths according to the correspondence between the natural and the spiritual man, nos. 3128, 3138. Truths differ according to the different ideas and perceptions [entertained] concerning them, nos. 3470, 3804, 6917.

After a truth has been conjoined with good, it vanishes out of the memory, because it then becomes a matter of life, no. 3108. Truths can be conjoined with good only in a state of freedom, no. 3158. Truths are conjoined with good through temptations, nos. 3318, 4572, 7122. There is in good a constant endeavour of arranging truths in order, and of thereby restoring its state, no. 3610. Truths appear undelightful when the communication with good is intercepted, no. 8352. Only with difficulty can a man discriminate between truth and good, because only with difficulty can he distinguish between thinking and willing, no. 9995. Good, in the Word, is called the brother of truth, no. 4267. In a certain respect also good is called a lord, and truth, a servant, nos. 3409, 4267.

THE WILL AND THE UNDERSTANDING.

28. MAN has two faculties which constitute his life : the one is called the *Will*, and the other the *Understanding*. These are distinct from each other, but so created as to form one ; and when they are one, they are called *The Mind*. Wherefore they are the human mind ; and the whole life of man is in them.

29. As everything in the universe, which is according to Divine order, has relation to good and truth, so everything with man has relation to the will and the understanding ; because good with man belongs to his will, and truth with him belongs to his understanding. For these two faculties, that is, those two lives of man, are their receptacles and subjects ; the will being the receptacle and subject of all things pertaining to good, and the understanding the receptacle and subject of all things pertaining to truth. Goods and truths with man are nowhere else. And since goods and truths with man are nowhere else, so neither are love and faith ; for love belongs to good, and good to love ; and faith belongs to truth, and truth to faith.

30. Now, since everything in the universe has relation to good and truth, and everything of the Church to the good of love and the truth of faith ; and since man is man from those two faculties, they are for that reason dealt with in this Doctrine ; else it would not be possible for man to have a distinct idea of them, and even for thought to have a foundation.

31. The will and the understanding also constitute the spirit of man ; for his wisdom and intelligence, and in general his life, reside in these ; the body is only an obedience.

32. Nothing is more important to know, than how the will and the understanding make one mind. They make one mind, even as good and truth make one ; for there is a like marriage between the will and the understanding, as there is between good and truth. What the quality of this marriage is, may appear fully from what has been adduced above concerning good and truth ; namely, that as good is the very *Esse* of a

thing, and truth its Existere from that Esse, so the will with man, is the very Esse of his life, and the understanding the Existere of his life from that Esse; for the good which belongs to the will, forms and exhibits itself to the sight in the understanding.

33. Those who are in good and truth have a will and an understanding; but those who are in evil and falsity have not a will and understanding; but for will they have lust, and for understanding they have knowledge. For the truly human will is the receptacle of good, and the understanding is the receptacle of truth; for which reason the will cannot be predicated of evil, nor the understanding of falsity, because they are opposites, and opposites destroy [each other]. This is why a man who is in evil and in the falsity from it, cannot be called rational, wise, and intelligent. With the evil, also, the interiors belonging to the mind, wherein the will and the understanding chiefly reside, are closed. It is supposed that the evil also have a will and an understanding, because they say that they will, and that they understand: but their willing is only coveting, and their understanding is only knowledge.

FROM THE HEAVENLY ARCANA.

34. SPIRITUAL truths cannot be grasped, unless the following UNIVERSALS be known: I. Everything in the universe, in order to be anything, has relation to good and truth, and their conjunction; and, consequently, to love and faith, and their conjunction. II. With man there is will and understanding and the will is the receptacle of good, and the understanding the receptacle of truth; and everything with him has relation to these two things and their conjunction, even as everything relates to good and truth and their conjunction. III. There is an internal and an external man, and they are distinct from each other like heaven and the world, and yet they ought to make one, that man may be truly man. IV. There is a light of heaven in which the internal man is, and a light of the world in which the external man is; and the light of heaven is the very Divine Truth, from which comes all intelligence. V. There is a correspondence between the things which are in the internal man and those which are in the external man; and thus they appear on either side under a different form, so that they cannot be discerned except by the science of correspondences. Unless these and many other things are known, only incongruous ideas can be received and formed concerning spiritual and celestial things; wherefore, apart from the above universals, the scientifics and

knowledges belonging to the external man, can be only of small assistance to the rational man for an increase of his understanding. From this it appears how necessary scientifics are. Much has been said in the *Heavenly Arcana* concerning these universals.

35. A man has two faculties, of which one is called the will, and the other the understanding, nos. 35, 641, 3539, 3623, 10122. Those two faculties constitute the man himself, nos. 10076, 10109, 10110, 10264, 10284. A man is such as are those two faculties with him, nos. 7342, 8885, 9282, 10264, 10284. Through them also the man is distinguished from the beasts, because his understanding may be elevated by the Lord so as to see Divine truths; and in like manner his will, so as to perceive Divine goods; the man thus differently from the animals, may be conjoined with the Lord through those two faculties which constitute him, nos. 4525, 5114, 5302, 6323, 9231. And inasmuch as the man may thus be conjoined with the Lord, he cannot die as to his interiors, which belong to his spirit, but he lives for ever, no. 5302. Man is not man from his form, but from the good and truth which belong to his will and understanding, nos. 4051, 5302.

As everything in the universe has relation to good and truth, so with man everything has relation to the will and the understanding, nos. 803, 10122. For the will is the receptacle of good, and the understanding of truth, nos. 3332, 3623, 5232, 6065, 6125, 7503, 9300, 9930. It is the same, whether you say truth or faith; for faith belongs to truth, and truth to faith; it also amounts to the same whether you say good or love; for love belongs to good, and good to love; and what a man believes, that he calls true, and what he loves, that he calls good, nos. 4353, 4997, 7178, 10122, 10367. From this it follows, that the understanding is the recipient of faith, and the will the recipient of love; and that faith and love are in man, when they are in his understanding and in his will, for man's life is nowhere else, nos. 7178, 10122, 10367. Since a man's understanding is capable of receiving faith in the Lord, and his will of receiving love to the Lord, therefore, by faith and love he may be conjoined with the Lord, and whoever can be conjoined with the Lord by faith and love, cannot die to eternity, nos. 4525, 6323, 9231. Love in the spiritual world means conjunction, nos. 1594, 2057, 3939, 4018, 5807, 6195, 6196, 7081-7086, 7501, 10130.

Man's will is the very *Esse* of his life, because it is the receptacle of good, and his understanding is the *Existere* of life therefrom, because it is the receptacle of truth, nos. 3619, 5002, 9282. The life of the will, consequently, is the chief life of man, and the life of the understanding proceeds therefrom, nos. 585, 590, 3619, 7342, 8885, 9282, 10076, 10109, 10110;

comparatively as light proceeds from a fire or flame, nos. 6032, 6314. The things which enter into the understanding, and at the same time into the will, are appropriated by man, but not those which are received only in the understanding, nos. 9009, 9069, 9071, 9129, 9182, 9386, 9393, 10076, 10109, 10110. Those things become matters of man's life, which are received by the will, and from it by the understanding, nos. 8911, 9069, 9071, 10076, 10109, 10110. Every man also is loved and esteemed by others according to the good of his will, and of his understanding therefrom; for he who is well-willing, and who understands correctly, is loved and esteemed, and he who understands correctly and is not well-willing, is cast off and despised, nos. 8911, 10076. A man after death also remains such as is his will and his understanding from it, nos. 9069, 9071, 9386, 10153; the things belonging to the understanding, and not at the same time to the will, vanish then, because they are not in the man's spirit, no. 9282; or, what is the same, a man after death remains such as is his love, and the faith from it, or such as is his good and the truth from it; and the things which belong to faith and not at the same time to love, or the things which are of truth and not at the same time of good, vanish, because they are not in the man, and, therefore, not of the man, nos. 553, 2363, 10153. A man is capable of comprehending with the understanding what he does not practise from the will, that is, he is able to understand what he does not will, because it is in opposition to his love, no. 3539.

The will and the understanding constitute one mind, nos. 35, 3623, 5835, 10122. These two faculties of life ought to act as one, in order that man may be man, nos. 3623, 5835, 5969, 9300. How perverted is the state with those whose understanding and will do not act as one, no. 9075. Such a state prevails with hypocrites, deceivers, flatterers, and dissemblers, nos. 2426, 3573, 4327, 4799, 8250. The will and the understanding are brought again into one in the other life, and it is not allowed there to have a divided mind, no. 8250.

Every doctrinal of the Church brings with itself ideas, through which its quality is perceived, no. 3310. According to these is its comprehension; and without such an intellectual idea with a man, he would merely have an idea of a word, and none of a thing, no. 3825. The ideas of the understanding extend far around into the societies of spirits and angels, nos. 6599, 6600-6605, 6609, 6613. The ideas of man's understanding are opened in the other life, and are exhibited visibly to the life, as to their quality, nos. 1869, 3310, 5510. Of what quality the ideas of some appear, nos. 6201, 8885.

All will of good, and all understanding of truth is from the Lord; but not so the understanding of truth separated from the will of good, nos. 1831, 3514, 5483, 5649, 6027, 8685, 8701,

10153. It is the understanding which is enlightened by the Lord, nos. 6222, 6608, 10659. To those who are enlightened the Lord grants to see and to understand truth, nos. 9382, 10659. The enlightenment of the understanding is various, according to the states of a man's life, nos. 5221, 7012, 7233. The understanding is enlightened in proportion as a man receives the truth with the will, that is, as he wills to act according to it, no. 3619. Those have their understanding enlightened who read the Word from the love of truth, and from the love of the uses of life, but not those who read it from the love of reputation, honour, gain, nos. 9382, 10548, 10549, 10551. Enlightenment is an actual elevation of the mind into the light of heaven, no. 10330; from experience, nos. 1526, 6608. Enlightenment for the understanding is light from heaven, as light from the world is for the sight, nos. 1524, 5114, 6608, 9128. The light of heaven is Divine Truth, from which comes all wisdom and intelligence, nos. 3195, 3222, 5400, 8644, 9399, 9548, 9684. It is the man's understanding which is enlightened by that light, nos. 1524, 3138, 3167, 4408, 6608, 8707, 9128, 9399, 10569.

The understanding is of such a quality as are the truths from good, of which it is formed, no. 10064. Understanding is what is from the truths which are from good, but not what is from the falsities which are from evil, no. 10675. Understanding is to see truths, the causes of things, their connections, and consequences in a series, from the things which belong to experience and science, no. 6125. Seeing and perceiving whether a thing is true, before confirming it, is understanding, but not, being able to confirm anything whatever, nos. 4741, 7012, 7680, 7950, 8521, 8780. The light of confirmation, without any previous perception of the truth, is natural light, which exists also with those who are not wise, no. 8780. Seeing and perceiving whether a thing is true before confirming it, has place only with those who are affected with truth for the sake of truth, consequently with those who are in spiritual light, no. 8780. All doctrinal tenets, even those that are false, may be confirmed to such a degree as to appear as true, nos. 2385, 2490, [4741], 5033, 6865, 7950.

How the Rational with a man is conceived and born, nos. 2094, 2524, 2557, 3030, 5126. It exists from the influx of the light of heaven from the Lord through the internal man into the knowledges and sciences, which are in the external man, and an elevation by this means, nos. 1895, 1899, 1900, 1901, 1902. The Rational is born through truths, and not through falsities; according to the quality of the truths, therefore, such is the Rational, nos. 2094, 2524, 2557. Through truths from good, the Rational is opened and formed, and it is closed and destroyed through falsities from evil, nos. 3108, 5126. A man who is in falsities from evil is not rational; a man, consequently,

is not rational on account of his being able to reason upon any subject, no. 1944.

It is difficult for a man to distinguish between the understanding and the will, because it is difficult for him to distinguish between thinking and willing, no. 9995.

Many additional particulars concerning the will and the understanding may be known and inferred from what has been adduced above concerning Good and Truth, if only instead of Good you will perceive the will, and instead of Truth the understanding; for the will belongs to good, and the understanding to truth.

THE INTERNAL AND THE EXTERNAL MAN.

36. Man was so created as to be at the same time in the spiritual and in the natural world. The spiritual world is where the angels are, and the natural world where men are; and because man was so created there was given to him an Internal and an External—an Internal, through which he may be in the spiritual world, and an External, through which he may be in the natural world. His Internal is what is called the internal man, and his External what is called the external man.

37. Every man has an Internal and an External; but it is otherwise with the good from what it is with the evil. With the good the Internal is in heaven and its light, and the External in the world and its light; and, with them, this latter light is illuminated by the light of heaven; wherefore, the Internal and the External with them act as one, like the efficient cause and the effect, or like what comes first (*prior*) and what follows afterwards (*posterior*). But with the evil, the Internal is in the world, and in its light; and in the same light also is the External; wherefore, they see nothing from the light of heaven, but only from the light of the world, which light is called by them the *lumen* of nature. This is why the things belonging to heaven are for them in thick darkness, and the things belonging to the world in light. From this it is plain that the good have an internal and an external man, but that the evil have no internal man, but only an external.

38. The internal man is what is called the *spiritual man*, because it is in the light of heaven, which light is spiritual; and the external man is what is called the *natural man*, because it is in the light of the world, which light is natural. The man whose Internal is in the light of heaven, and whose External is in the light of the world, is a spiritual man as to both; but the man whose Internal is not in the light of heaven, but only in the light of the world in which also is his External, is a natural man as to both. It is the spiritual man, who, in the Word, is called a *living man*, and the natural man who is called a *dead man*.

39. The man whose Internal is in the light of heaven, and his External in the light of the world, thinks both spiritually and

naturally ; but in the latter case his spiritual thought flows into his natural thought, and is there perceived. But the man, whose Internal, together with his External, is in the light of the world, does not think spiritually, but materially ; for he thinks from those things which are within the nature of the world, all of which are material. Thinking spiritually means thinking of things as they are in themselves, seeing truths from the light of truth, and perceiving goods from the love of good ; also, seeing the qualities of things, and perceiving their affections, abstractly from matter : but thinking materially means thinking, seeing, and perceiving those things, together with matter, and in matter, and thus in a way comparatively gross and obscure.

40. The internal spiritual man, regarded in himself, is an angel of heaven ; and even while living in the body, is in association with angels, although he is not aware of it, and after his separation from the body, he comes among angels. But the internal, merely natural, man, regarded in himself, is a spirit, and not an angel : he too, during his life in the body, is in association with spirits, but with those who are in hell ; among these also he comes, after his separation from the body.

41. The interiors with those who are spiritual men, are also actually raised towards heaven, for that they chiefly regard. But the interiors belonging to the mind (*mens*) with those who are merely natural, are actually turned towards the world, for they regard that chiefly. The interiors which belong to the mind (*mens*) are turned with every one towards that which he loves above all things ; and the exteriors which belong to the lower mind (*animus*), are turned in the same direction as the interiors.

42. Those who have a merely general idea of the internal and the external man, suppose that it is the internal man which thinks and wills, and the external man which speaks and acts ; because thinking and willing are internal, and speaking and acting are external. But it is to be borne in mind, that, when a man thinks intelligently, and wills wisely, he then thinks and wills from a spiritual Internal : but that when a man does not think intelligently, and will wisely, he thinks and wills from a natural Internal. When a man, therefore, thinks rightly concerning the Lord, and the things that belong to the Lord ; and when he thinks rightly concerning the neighbour, and the things belonging to the neighbour, and wills rightly towards them, he thinks and wills from a spiritual Internal, because he then thinks from a faith of the truth and from a love of good, and consequently from heaven. But when a man thinks wrongly concerning them, and wills wrongly towards them, he then thinks

and wills from a natural Internal, because from a faith of what is false and a love of what is evil, and consequently from hell. In a word, in so far as a man is in love to the Lord, and in love towards the neighbour, he is in a spiritual Internal, and he thinks and wills from it, and from it he also speaks and acts; but, in so far as a man is in the love of self and the love of the world, he is in a natural Internal, and from it thinks and wills, and also from it speaks and acts.

43. It has been so provided and ordered by the Lord, that in so far as a man thinks and wills from heaven, his internal spiritual man is opened and formed: the opening is into heaven, even to the Lord; and the formation is according to those things which are of heaven. On the other hand, however, in so far as a man does not think and will from heaven, but from the world, his internal, spiritual man is closed, and his external man is opened; and the opening is into the world, and the formation is according to the things which are of the world.

44. Those with whom the internal, spiritual man has been opened into heaven to the Lord, are in the light of heaven, and in enlightenment from the Lord, and from this they are in intelligence and wisdom: they see truth because it is true, and perceive good because it is good. But those with whom the internal, spiritual man has been closed, do not know that there is an internal man, still less what the internal man is; neither do they believe that the Divine is, nor that there is a life after death; nor therefore, in those things which belong to Heaven and the Church. And because they are only in the light of the world, and in illumination from it, they believe in nature as being the Divine, they look upon the false as true, and perceive evil as good.

45. The man whose Internal is so far external that he believes only in what he can see with his eyes and touch with his hands, is called a *sensual* man. He is a natural man in the lowest degree: and is in fallacies as to all things belonging to the faith of the Church.

46. The Internal and External, which have been treated of, are the Internal and External of man's spirit; his body is merely a superadded External, within which those exist; for the body does nothing of itself, but from its spirit which is in it. It is to be observed, that a man's spirit, after separation from the body, continues to think and will, to speak and act: thinking and willing is his Internal, and speaking and acting his External; on this subject, see the work on *Heaven and Hell*, nos. 234-245, 265-275, 432-444, 453-484.

FROM THE HEAVENLY ARCANA.

47. *The Internal and the External with man.* It is known in the Christian world, that man has an Internal and an External, that is, an internal and an external man; but little is known of the quality of either, nos. 1889, 1940. The internal man is spiritual, and the external is natural, nos. 978, 1015, 4459, 6309, 9701-9709. How the internal man which is spiritual, is formed according to the image of heaven; and the external man which is natural, according to the image of the world; wherefore, man was called by the Ancients a microcosm, nos. 3628, 4523, 4524, 6057, 6314, 9706, 10156, 10472. The spiritual and natural worlds, therefore, are conjoined in man, nos. 6057, 10472. Man, consequently, is of such a quality, that he is able to look upwards towards heaven, and downwards towards the world, nos. 7601, 7604, 7607. When he looks upwards, he is in the light of heaven and sees from it; but when he looks downwards, he is in the light of the world and sees from it, nos. 3167, 10134. With man there is a descent from the spiritual world into the natural, nos. 3702, 4042.

The internal man which is spiritual, and the external man which is natural, are altogether distinct, nos. 1999, 2018, 3691, 4459. The distinction is as between cause and effect, and between what comes first (*prior*) and afterwards (*posterior*), and there is no continuity, nos. 3691, 5145, 5146, 5711, 6275, 6284, 6299, 6326, 6465, 8603, 10076, 10099, 10181. The distinction, consequently, is as between heaven and the world, or between the Spiritual and the Natural, nos. 4524, 5128, 5639. The interiors and exteriors of man are not continuous, but distinct according to degrees, and each degree is bounded, nos. 3691, 4145, 5114, 6326, 6465, 8603, 10099. Whoever does not perceive the distinctions, according to degrees, of man's interiors and exteriors, and who does not understand the quality of these degrees, cannot comprehend man's Internal and External, nos. 5146, 6465, 10099, 10181. The things which are in a higher degree are more perfect than those which are in a lower, no. 3405. There are in man three degrees according to the three heavens, no. 4154. The exteriors with man are more remote from the Divine, and therefore are respectively obscure; they are also general, no. 6451; comparatively they are also without order, nos. 996, 3855. The interiors are more perfect, because nearer to the Divine, nos. 5146, 5147. In the Internal there are thousands and thousands of things, which in the External appear as one general thing, no. 5707. Therefore thought and perception are the clearer as they are more interior, no. 5920. From this, it follows that a man ought to be in internal things, nos. 1175, 4464.

With the man who is in love and charity, the interiors of the

mind are actually elevated by the Lord, otherwise they would look downwards, nos. 6952, 6954, 10330. Influx and enlightenment out of heaven with man consist in an actual elevation of the interiors by the Lord, nos. 7816, 10330. Man is elevated when he rises towards spiritual things, no. 9922. In proportion as a man is elevated from external towards interior things, he comes into light, and thus into intelligence; and this is meant by his being withdrawn from sensual things, as it was called by the ancients, nos. 6183, 6313. Elevation from the External towards interior things, is as from fog into light, no. 4598.

Influx from the Lord is through the internal into the external man, nos. 1940, 5119. Interior things can flow into exterior, but not conversely; wherefore, there is a spiritual, and not a physical, influx, that is, an influx from the spiritual man into the natural, and not from the natural into the spiritual, nos. 3219, 5119, 5259, 5427, 5428, 5477, 6322, 9110. From the Internal, in which is peace, the Lord governs the External, in which is unrest, no. 5396.

The Internal can see all things in the External, but not conversely, nos. 1914, 1953, 5427, 5428, 5477. When man lives in the world, he thinks from the Internal in the External, wherefore, his spiritual thought flows into natural thought, and in it presents itself naturally, no. 3679. When a man thinks correctly, his thought is from the Internal or Spiritual in the External or Natural, nos. 9704, 9705, 9707. The external man thinks and wills according to its conjunction with the internal man, nos. 9702, 9703. There are interior and exterior thought; the quality of both, nos. 2515, 2552, 5127, 5141, 5168, 6007. During a man's life in the world, the thought and affection which are in the Internal are not perceived by him, but only those which are from it in the External, nos. 10236, 10240. In the other life, however, external things are removed, and the man is then let into his internals, no. 8870. The quality of his internals then becomes manifest, nos. 1806, 1807.

The Internal produces the External, nos. 994, 995. The Internal then clothes itself with such things as enable it to produce an effect in the External, nos. 6275, 6284, 6299; through which it is then enabled to live in the External, nos. 1175, 6275. The Lord conjoins the internal or spiritual man to the external or natural man, when He regenerates the latter, nos. 1577, 1594, 1904, 1999. The external or natural man is then brought into order through the internal or spiritual man, and is subordinated, no. 9708.

The External must be subordinated and subjected to the Internal, nos. 5077, 5125, 5128, 5786, 5947, 10272. The External was so created, as to serve the Internal, no. 5947. The Internal must be the lord, and the External the minister and, in a certain respect, the servant, no. 10471.

The External ought to be in correspondence with the Internal, that there may be conjunction, nos. 5427, 5428, 5477. What the quality of the External is when it corresponds with the Internal, and what when it does not correspond, nos. 3493, 5422, 5423, 5427, 5428, 5477, 5511. In the external man there are such things as correspond and agree with the internal, and there are such things as do not correspond and agree, nos. 1563, 1568.

The External takes its quality from the Internal, nos. 9912, 9921, 9922. How great the beauty of the external man is, when it is conjoined with the internal man, no. 1590; and how great its deformity when it is not conjoined, no. 1598. Love to the Lord and charity towards the neighbour conjoin the external man with the internal, no. 1594. Unless the internal man is conjoined with the external man there is no fructification, no. 3987.

Interior things successively flow into exterior things, even into the Outermost or Last, and in it they exist and subsist together, nos. 634, 6239, 9216. They not only flow in successively, but in the Ultimate they also form the Simultaneous; in what order, nos. 5897, 6451, 8603, 10099. All interior things are held together in connection by the First through the Last, no. 9828. From this also there is strength and power in last or ultimate things, no. 9836. Wherefore replies and revelations took place from the last or ultimate things, nos. 9905, 10548. Hence also the Ultimate or Last is more holy than the interior things, no. 9824. In the Word, therefore, by the First and the Last are signified each and all things, and thus the whole, nos. 10044, 10329, 10335.

The internal man has been opened with him who is in Divine order, but closed with him who is not in Divine order, no. 8513. There is no conjunction of heaven with the external man apart from the internal, no. 9380. Evils and the falsities of evil close the internal man, and cause man to be only in external things, nos. 1587, 10492; especially evils from the love of self, no. 1594. If the Divine is denied, the interiors are closed even to the Sensual which is the last or ultimate, no. 6564. With the intelligent and learned of the world, who confirm themselves from the sciences against the things belonging to Heaven and the Church, the Internal is closed more than with such as are simple-minded, no. 10492.

Since the internal man is in the light of heaven, and the external in the light of the world, therefore those who are in an External without an Internal, that is, those with whom the Internal has been closed, do not care for the internal things which belong to Heaven and the Church, nos. 4464, 4946. In the other life they cannot at all endure internal things, nos. 10694, 10701, 10707. They do not believe anything, nos. 10396, 10400, 10411,

10429. They love themselves and the world above all things, nos. 10407, 10412, 10420. Their interior things, that is, those which belong to thought and affection, are vile, filthy, and profane, however they may appear in externals, nos. 1182, 7046, 9705, 9707. The ideas of their thought are material, and not at all spiritual, no. 10582. Further, how those are with whom the Internal which has respect to heaven has been closed, nos. 4459, 9709, 10284, 10286, 10429, 10472, 10492, 10602, 10683.

So far as the Internal, which is spiritual, is opened, so far truths and goods are multiplied; and so far as the Internal, which is spiritual, is closed, so far truths and goods disappear, no. 4099. The Church is in the internal, spiritual man, because this is in heaven; and not in the external without it, no. 10698. The external Church, consequently, is nothing with a man, apart from the internal Church, no. 1795. External worship apart from internal worship is not worship, nos. 1094, 1175. Concerning those who are in the Internal of the Church, of worship, and of the Word; concerning those who are in an External in which is an Internal; and concerning those who are in an External apart from any Internal, no. 10683. The External apart from the Internal is hard, no. 10602.

The merely natural man is in hell, unless he becomes spiritual through regeneration, no. 10156. All those who are in an External apart from an Internal, that is, with whom the spiritual Internal has been closed, are in hell, nos. 9128, 10483, 10489.

The interiors of a man are actually turned in accordance with his loves, no. 10702. In each and all things there ought to be an Internal and an External, in order that they may subsist, no. 9473.

Above and high, in the Word, signifies what is internal, nos. 1735, 2148, 4210, 4599. In the Word, consequently, what is high signifies what is interior, and what is low, what is exterior, no. 3084.

48. *The Natural and the Spiritual.* How wrong it is for the world at the present day, to attribute so much to nature, and so little to the Divine, no. 3483. Why this is, no. 5116. When, nevertheless, each and all things in nature not only have existed, but also continually subsist from the Divine, and indeed through the spiritual world, nos. 775, 8211. Divine, celestial, and spiritual things terminate in nature, nos. 4240, 4939. Nature is the ultimate plane, in which they reside, nos. 4240, 5651, 6275, 6284, 6299, 9216. Celestial, spiritual, and natural things follow and succeed each other in order; thus Divine things with them, because they are from the Divine, nos. 880, 4938, 4939, 9992, 10005, 10017, 10068. Celestial things are the head, spiritual things the body, and

natural things the feet, nos. 4938, 4939. In the same order in which they follow or succeed [each other], they also flow in, nos. 4938, 4939. The good of the inmost or third heaven is called celestial, the good of the middle or second heaven is called spiritual, and the good of the ultimate or first heaven is called spiritual-natural; from this it may be known, what the Celestial, the Spiritual, and the Natural are, nos. 4279, 4286, 4938, 4939, 9992, 10005, 10017, 10068; also in the work on *Heaven and Hell*, nos. 20-28, and 29-40.

All things of the natural world are from the Divine through the spiritual world, no. 5013. In everything natural, there is consequently something spiritual; even as in the effect there is the efficient cause, nos. 3562, 5711; or as in the motion there is the effort, no. 5173; and as in the External there is the Internal, nos. 3562, 5326, 5711. And since the cause is the very essential in the effect, and in like manner the effort in the motion, and the Internal in the External; it follows from it, that the Spiritual is the very essential in the Natural, and consequently the Divine, from which [it is], nos. 2987-3002, 9701-9709. Spiritual things are exhibited in what is natural, and the things exhibited are representatives and correspondences, nos. 1632, 2987-3002. Hence it is that the whole of nature is a theatre representative of the spiritual world, that is, of heaven, nos. 2758, 2999, 3000, 4939, 8848, 9280. All things in nature are arranged in order and in a series according to ends, no. 4104. This is due to the spiritual world, that is, to heaven, because ends which are uses, reign in it, nos. 454, 696, 1103, 3645, 4054, 7038. Man has been created so, that the Divine things which descend into nature, according to order, are perceived with him, no. 3702.

With every man who is in Divine order, there is an Internal and an External; his Internal is called the Spiritual, or the spiritual man, and his External is called the Natural, or the natural man, nos. 978, 1015, 4459, 6309, 9701-9709. The spiritual man is in the light of heaven, and the natural man in the light of the world, no. 5965. The natural man from himself can discern nothing afar off except from the Spiritual, no. 5286. The Natural is a kind of face in which interior things behold themselves; and it is thus that man thinks, no. 5165. The spiritual man thinks in the natural, and thus naturally, so far as a thing reaches his sensual perception, nos. 3679, 5165, 6284, 6299. The Natural is the plane in which the Spiritual terminates, nos. 5651, 6275, 6284, 6299, 9216. The Spiritual beholds nothing, unless the Natural corresponds, nos. 3493, 3620, 3623. The spiritual or internal man can see what is being transacted in the natural or external man; but not conversely, because the Spiritual flows into the Natural, and not the Natural into the Spiritual, nos. 3219, 4667, 5119, 5259, 5427, 5428, 5477, 6322, 9110. From his own light which is called

the *lumen* of nature, the natural man knows nothing concerning God, nor concerning heaven, nor concerning a life after death; neither does he believe, if he hears respecting such things, unless spiritual light which is light from heaven, flows into that natural *lumen*, no. 8944.

The natural man of itself, because from birth, is opposed to the spiritual man, nos. 3913, 3928. Wherefore, so long as they are in opposition, the man feels it irksome to think of spiritual and celestial things, but pleasant to think of natural and bodily things, no. 4096. The things belonging to heaven, and also the bare mention of anything spiritual, sicken him; from experience, nos. 5006, 9109. Merely natural men look upon spiritual good and truth as [things of] service, nos. 5013, 5025. When nevertheless the natural man ought to be subordinated to the spiritual man, and to serve the latter, nos. 3019, 5168. The spiritual man is said to serve the natural, when the latter from the Intellectual acquires confirming proofs concerning such things as he covets, particularly from the Word, nos. 3019, 5013, 5025, 5168. How merely natural men appear in the other life, and what their state and lot there, nos. 4630, 4633, 4940-4952, 5032, 5571.

The truths which are in the natural man are called scientifics and knowledges, no. 3293. The natural man, regarded in himself, has a material imagination, and affections like those which belong to the beasts, no. 3020. But the genuine faculty of thought and imagination comes from the internal or spiritual man, when the natural man sees, acts, and lives from it, nos. 3493, 5422, 5423, 5427, 5428, 5477, 5511.

The things which are in the natural man, compared with those which are in the spiritual man, are respectively general, nos. 3513, 5707; and thus they are respectively obscure, no. 6686.

There are with man an interior and an exterior Natural, nos. 3293, 3294, 3793, 5118, 5126, 5497, 5649. There is also an intermediate between those two, nos. 4570, 9216. The excretions of the spiritual man take place into the natural man, and are discharged through it, no. 9572.

Those who do good merely from a natural disposition, and not from religion, are not received in heaven, nos. 8002, 8772.

49. *The Light of heaven, in which the spiritual man is.* There is a great light in the heavens, nos. 1117, 1521, 1533, 1619-1632. Light in the heavens exceeds, by many degrees, noon-day light on earth, nos. 1117, 1521, 4527, 5400, 8644. This light was often seen by me, nos. 1522, 4527, 7174. The angels of the inmost or third heaven have a light, like that from the sun; but the angels of the second heaven like the light from the moon, nos. 1529, 1530. In the inmost heaven the light is flamy; but in the second heaven, shining white, no. 9570.

All light in the heavens is from the Lord as a sun there, nos. 1053, 1521, 3195, 3341, 3636, 3643, 4415, 9548, 9684, 10809. The Lord is the sun of the angelic heaven, and that sun is His Divine Love, nos. 1521, 1529, 1530, 1531, 1837, 4321, 4696, 7078, 7083, 7173. The Divine Truth which proceeds from the Lord appears in the heavens as light, and causes all the light of heaven; and therefore that light is spiritual light, nos. 3195, 3222, 5400, 8644, 9399, 9548, 9684. This is why the Lord in the Word is called Light, no. 3195. Because that light is Divine Truth, therefore in that light there is Divine Wisdom and Intelligence, nos. 3195, 3485, 3636, 3643, 3993, 4302, 4413, 4415, 9548, 9684. How light from the Lord flows into the heavens; illustrated by the halos of light around the sun, no. 9407. The Lord is a sun for the heavens, and from Him all the light there comes, as may be seen in the work on *Heaven and Hell*, nos. 116–125; and the light from that Sun is Divine Truth, and the heat from that Sun the Divine Good of the Divine Love, nos. 126–140.

The light of heaven illuminates both the sight and the understanding of angels and spirits, nos. 2776, 3138. The light there is according to their understanding and wisdom, nos. 1524, 3339. Proofs from the Word, nos. 1529, 1530. There are as many differences of light in the heavens as there are angelic societies, no. 4414. Since there are perpetual varieties in the heavens as to good and truth, so also there are as to wisdom and intelligence, nos. 684, 690, 3241, 3744, 3745, 5598, 7236, 7833, 7836. Heaven being in light and heat signifies that it is in wisdom and love, nos. 3643, 9399, 9400.

The light of heaven illuminates the understanding of man, nos. 1524, 3138, 3167, 4408, 6608, 8707, 9128, 9399, 10569. When a man is elevated above the Sensual, he comes into a milder *lumen*, and at length into heavenly light, nos. 6313, 6315, 9407. There is an elevation into the light of heaven when a man is raised into intelligence, no. 3190. How great the light which was perceived by me, when I was withdrawn from worldly ideas, nos. 1526, 6608. The sight of the internal man is in the light of heaven; and this is why man is able to think analytically and rationally, no. 1532. The light of heaven from the Lord is always present with man; but it flows in only so far as he is in truths from good, nos. 4060, 4214. That light is according to the truth from good, no. 3094. Truths shine in the spiritual world, no. 5219. Spiritual heat and spiritual light constitute the true life of man, no. 6032.

The light of the world is for the external man, and the light of heaven for the internal, nos. 3223, 3224, 3337. The light of heaven flows into natural *lumen*, and the natural man is wise so far, as it receives that light, nos. 4302, 4408. There is a correspondence between those two lights, no. 3225.

From the light of the world with man, which is called his natural *lumen*, the things which are in the light of heaven cannot be seen; but, conversely, no. 9577. Hence it is, that those who are only in the light of the world, which is called natural *lumen*, do not perceive those things which belong to the light of heaven, no. 3108. To those who are in falsities from evil the light of heaven is thick darkness, nos. 1783, 3337, 3413, 4060, 6907, 8197. The light of the world causes a reddish glimmer (*rutilat*) with the evil; and so far as it so gleams, so far the things which belong to the light of heaven are darkness to them, no. 6907. The light of the world does not appear to the angels, nos. 1521, 1783, 1880.

All light in the heavens is from the Lord, and all shade is from the ignorance and the Self (*proprium*) of angels and spirits; from that source are the modifications and variegations of light and shade, which are the colours there, no. 3341. Concerning the variegations of light through the Urim and Thummim, no. 3862.

The light of those who are in faith separate from charity is snowy, and like wintry light, nos. 3412, 3413. When light flows in from heaven, the above light is turned into mere darkness, no. 3412. Concerning the light of those who are in a persuasive faith, and in a life of evil, no. 4416. Of what quality the light appears with those who are in intelligence from Self (*proprium*), and of what quality it appears with those who are in intelligence from the Lord, no. 4419.

There is light (*lumen*) in the hells, but it is fatuous, no. 1528, 3340, 4241, 4418, 4531. The *lumen* which is there, is as the *lumen* from a coal-fire, nos. 1528, 4418, 4531. Those who are in the hells in their own *lumen* appear to themselves as men, but in the light of heaven they appear as devils and monsters, nos. 4532, 4533, 4674, 5057, 5058, 6605, 6626. Everything appears in the light of heaven in its true quality, no. 4674. The hells are said to be in gross darkness and in darkness, because they are in falsities from evil, nos. 3340, 4418, 4531. Darkness signifies falsities, and gross darkness the falsity of evil, nos. 1839, 1860, 7688, 7711.

50. *The Sensual Man, who is natural in the lowest degree* (see concerning him in the Doctrine above, no. 45). The Sensual is the ultimate of man's life, and adheres to, and is inherent in, his Corporeal, nos. 5077, 5767, 9212, 9216, 9331, 9730. He is called a sensual man, who judges of everything, and draws conclusions concerning it, from the bodily senses, and who believes nothing but what he can see with the eyes and touch with the hands, saying that these things are something, and rejecting the rest, nos. 5094, 7693. Such a man thinks in the outermost [parts], and not interiorly in himself, nos. 5089, 5094,

6564, 7693. His interiors have been closed, so that he sees nothing of the truth in them, nos. 6564, 6844, 6845. In a word, he is in a gross natural *lumen*, and therefore perceives nothing which comes from the light of heaven, nos. 6201, 6310, 6564, 6844, 6845, 6598, 6612, 6614, 6622, 6624. Wherefore, interiorly he is against the things which belong to Heaven and the Church, nos. 6201, 6316, 6844, 6845, 6948, 6949. The learned who have confirmed themselves against the truths of the Church, are sensual, no. 6316.

Sensual men reason sharply and shrewdly, because their thought is so near to speech as to be almost in it, and because they place all intelligence in speaking from the memory alone, nos. 195, 196, 5700, 10236. But they reason from fallacies of the senses, by which the common people are captivated, nos. 5084, 6948, 6949, 7693.

Sensual men are more crafty and malicious than others, nos. 7693, 10236. Misers, adulterers, voluptuaries, and the deceitful, are chiefly sensual, no. 6310. Their interiors are foul and filthy, no. 6201. Through them they communicate with the hells no. 6311. Those who are in the hells are sensual, and the more sensual the more deeply they are in them, nos. 4623, 6311. The sphere of the infernal spirits conjoins itself with the Sensual of man from behind, no. 6312. They who reasoned from the Sensual, and therefore in opposition to the truths of faith, were called by the ancients "serpents of the tree of knowledge," nos. 195, 196, 197, 6398, 6949, 10313.

Further particulars concerning man's Sensual, and the sensual man, no. 10236; and concerning the extension of the Sensual with man, no. 9731.

The things of the senses ought to be in the last, and not in the first, place; with a wise and intelligent man they are in the last place, and are subjected to interior things; but with an unwise man they are in the first place, and exercise dominion; it is the latter who are properly called sensual, nos. 5077, 5125, 5128, 7645. If the things of the senses are in the last place, and are subjected to interior things, a way is opened through them to the understanding, and truths are eliminated from them by a kind of extraction, no. 5580.

Those things which belong to a man's senses are situated nearest to the world, and admit those things which come from the world, and as it were sift them, no. 9726. Through the things of the senses the external or natural man communicates with the world, and through rational things with heaven, no. 4009. The things of the senses thus furnish such things as are of use to the interiors of man, nos. 5077, 5081. There are things of the senses which minister to the intellectual part, and those which minister to the voluntary part, no. 5077.

Unless thought is raised above the things of the senses, a

man possesses but little wisdom, no. 5089. A wise man thinks above the Sensual, nos. 5089, 5094. When a man's thought is raised above the things of the senses, he comes into a clearer *lumen*, and at length into heavenly light, nos. 6183, 6313, 6315, 9407, 9730, 9922. An elevation above the things of the senses, and a withdrawal from them, was known to the ancients, no. 6313. If a man can be withdrawn from the sensual things which are from the body, and if he can be raised by the Lord into the light of heaven, he can see with his spirit the things which are in the spiritual world, no. 4622; the reason is, that it is not the body that sensates, but the spirit of man in the body; and that so far as it sensates in the body, the sensation is gross and obscure, and consequently is in darkness; but that so far as it does not sensate in the body, so far the sensation is clear and in light, nos. 4622, 6614, 6622.

The ultimate of the understanding is the sensual Scientific, and the ultimate of the will sensual delight, concerning which see no. 9996. What difference there is between the things of the senses which a man has in common with the animals, and those which he has not in common with them, no. 10236. There are sensual men who are not evil, because their interiors have not been in this wise closed; concerning their state in the other life, no. 6311.

51. *The Sciences and Knowledges through which the internal spiritual Man is opened.* Those things are called scientifics which are in the external or natural man and in its memory, but not those which are in the internal or spiritual man, nos. 3019, 3020, 3293, 3309, 4967, 9918, 9922. Because scientifics belong to the external or natural man, they are respectively things of service, because the external or natural man was made to serve the internal or spiritual man, just as the world was made to serve heaven, nos. 5077, 5125, 5128, 5786, 5947, 10272, 10471. The external man is respectively a world, because the laws of the Divine order which are in the world, are inscribed upon it, and the internal man is respectively a heaven, because the laws of the Divine order which is in heaven, are inscribed upon it, nos. 4523, 5424, 5368, 6013, 6057, 9278, 9279, 9283, 9706, 10156, 10472; and in the work on *Heaven and Hell*, nos. 51 to 58.

There are scientifics which concern natural things; there are such as relate to the civil state and life, and again there are such as relate to the moral state and life, and such as relate to the spiritual state and life, nos. 5774, 5934. But for distinction those which relate to the spiritual state and life, and which are chiefly doctrinals, are called knowledges, no. 9945.

A man ought to become imbued with sciences and knowledges, because through them he learns how to think; afterwards how

to understand what is true and good, and at length how to be wise; that is how to live according to what is true and good, nos. 129, 1450, 1451, 1453, 1548, 1802. Scientifics and knowledges are the first things, on which a man's civil, moral, and spiritual life are built and founded; but they ought to be learned for the sake of the use of life as an end, nos. 1489, 3310. Knowledges open the way to the internal man, and afterwards conjoin the internal with the external man according to uses, nos. 1563, 1616. The Rational is born through sciences and knowledges, nos. 1895, 1900, 3086. Still, not through the sciences and knowledges themselves, but through the affection of uses from them, and according to such affection, no. 1895. The internal man is opened and successively perfected through sciences and knowledges, if the man has for an end some good use; particularly the use which has respect to eternal life, no. 3086. In this case, the spiritual things from the celestial and spiritual man, go to meet the scientifics and knowledges which are in the natural man, and adopt those that agree, no. 1495. The uses of a heavenly life are then extracted, eliminated, and elevated by the Lord, through the internal man, from the scientifics and knowledges which are in the natural man, nos. 1895, 1896, 1900-1902, 5871, 5874, 5901. And the scientifics which do not agree, and which are inimical, are rejected to the sides and exterminated, nos. 5871, 5886, 5889. The sight of the internal man calls forth from the scientifics and knowledges of the external man, only such as belong to its love, no. 9394. Scientifics and knowledges are arranged in bundles, and conjoined according to the loves by which they have been introduced, no. 5881. The things belonging to the love are then in the middle and in clearness, under the sight of the internal man, but those which do not belong to the love are at the sides and in obscurity, nos. 6068, 6084. Scientifics and knowledges with a man are successively implanted in his loves, and dwell in them, no. 6325. A man would be born into every science, and into intelligence from it, if he were born into the love of the Lord, and into love towards the neighbour; but since he is born into the love of self and the world, he is therefore born into [a state of] entire ignorance, nos. 6323, 6325. Knowledge, intelligence, and wisdom are the sons of love to the Lord and love towards the neighbour, nos. 1226, 2049, 2116.

Since scientifics and knowledges belong to the external or natural man, they are in the light of the world; but the truths, which have become matters of love and faith, and have thus obtained life, are in the light of heaven, no. 5212. Still, the truths which have thus obtained life, are comprehended by a man by means of natural ideas, no. 5510. Spiritual influx takes place through the internal man into the scientifics and knowledges which are in the external man, nos. 1904, 8005. Scientifics

and knowledges are receptacles, and as it were vessels, of the truth and good belonging to the internal man, nos. 1469, 1496, 3068, 5489, 6004, 6023, 6052, 6071, 6077, 7770, 9922. Vessels in the Word, therefore, signify, in the spiritual sense, scientifics and knowledges, nos. 3068, 3069, 3079, 9394, 9544, 9723, 9724. Scientifics are a kind of mirrors, in which the truths and goods of the internal man appear, and are perceived, as in an image, no. 5201; they are together in them, as in their ultimate, nos. 5373, 5874, 5886, 5901, 6004, 6023, 6052, 6071, 6077. Because scientifics are in the light of the world, they are confused and obscure when compared with the things which are in the light of heaven; consequently, so also are the things which are in the external man, when compared with those which are in the internal man, no. 2831. Therefore, what is intertwined or confused, signifies in the Word the Scientific, no. 2831; likewise by the obscurity of a cloud, nos. 8443, 10551.

The starting-point ought to be made from truths of doctrine which are from the Word, and they ought first to be acknowledged; it is permitted afterwards to consult scientifics in order to confirm these truths, which are corroborated in this manner, no. 6047. Those who are in an affirmative principle in respect to the truths of faith, are therefore permitted to confirm these truths intellectually by means of scientifics, but not those who are in a negative principle; for the affirmation which precedes inclines all things in favour of its own side, while the negation which precedes inclines them to its side, nos. 2568, 2588, 3913, 4760, 6047. There is an affirmative principle of doubt, and a negative principle of doubt; the former is with some who are good, and the latter with the evil, no. 2568. Entering into scientifics from the truths of faith, is agreeable to order; but, conversely, entering into the truths of faith from scientifics, is contrary to order, no. 10236. For influx is spiritual, and not physical, that is, natural; and, therefore, it takes place from the truths of faith because they are spiritual, into scientifics because they are natural, nos. 3219, 5119, 5259, 5427, 5428, 5779, 6322, 9109, 9110.

Whoever is in a principle of negative doubt, which in itself is negative, and who says that he will not believe until he is persuaded through scientifics, will never believe, nos. 2094, 2832. Those who do so, become insane as to the things which belong to the Church and Heaven, nos. 128-130. They lapse into falsities of evils, no. 232, 233, 6047. And in the other life, when thinking about spiritual things, they are like drunken persons, no. 1072. A further description of their quality, no. 196. Instances to illustrate that spiritual things cannot be comprehended, if you enter into them in an inverted order, nos. 233, 2094, 2196, 2203, 2209. Many of the learned are more insane in spiritual things, than the simple-minded,

because they are in a negative principle, and are furnished in abundance with scientifics by which they confirm the negative [state], no. 4760. An instance of an educated person, who was unable to understand anything concerning the spiritual life, no. 8629. Those who reason from scientifics in opposition to the truths of faith, reason sharply, because [they do so] from the fallacies of the senses, which are captivating and persuasive; for they can be shaken off only with difficulty, no. 5700. Those who do not understand anything of truth, and they also who are in evil, are able to reason concerning the truths and goods of faith, and yet they are not able to be in any enlightenment, no. 4214. The mere confirmation of a dogma is not the part of an intelligent man, because a falsity can be confirmed as easily as a truth, nos. 1017, 2482, 2490, 4741, 5033, 6865, 7012, 7680, 7950, 8521, 8780. Those who reason concerning the truths of the Church, whether a thing be so or not, are totally in the dark with respect to truths, and are not yet in spiritual light, nos. 215, 1385, 3033, 3428.

There are scientifics which admit Divine truths, and others that do not, no. 5213. Useless scientifics ought to be destroyed, nos. 1489, 1492, 1499, 1500. Those scientifics are useless which regard as their end, and confirm, the loves of self and the world, and which withdraw [the mind] from love to the Lord and love towards the neighbour; because such scientifics shut up the internal man, so that the man is afterwards unable to receive anything from heaven, nos. 1563, 1600. Scientifics are means for becoming wise, and means for becoming insane; and through them the internal man may either be opened or shut; and thus the Rational may either be cultivated or destroyed, nos. 4156, 8628, 9922.

After death the sciences are of no account, but only what a man through the sciences has imbibed into his understanding and life, no. 2480. Still all scientifics remain after death, but they are quiescent, nos. 2476-2479, 2481-2486.

The same scientifics which are false with the wicked because they are applied to evils, are true with the good because they are applied to goods, no. 6917. Scientific truths are not truths with the evil, however they may appear like truths while they pronounce them; for interiorly there is evil in them, and from it they are falsified; science with the evil does not even deserve to be called science, because it is without life, no. 10331.

Being wise is one thing, understanding another, being acquainted with a thing is a further, and doing is another still; nevertheless with those who lead a spiritual life, they follow in order and correspond, and in the doing or the works they are together simultaneously, no. 10331. It is also one thing to know, another to acknowledge, and still another to have faith, no. 896.

An instance of the quality of the desire of knowing with spirits, no. 1973. The angels have an immeasurable desire of knowing and of becoming wise, because knowledge, intelligence, and wisdom, are spiritual food, nos. 3114, 4459, 4792, 4976, 5147, 5293, 5340, 5342, 5410, 5426, 5576, 5582, 5588, 5655, 6277, 8562, 9003.

The chief science with the ancients was the science of correspondences, but this science at the present day has perished, nos. 3021, 3419, 4280, 4844, 4964, 4966, 6004, 7729, 10,252. The science of correspondences existed among the eastern nations, and in Egypt, no. 5702, 6692, 7097, 7779, 9391, 10407. Their hieroglyphics were derived from that source, nos. 6692, 7097. Through the science of correspondences the ancients introduced themselves into the knowledges of spiritual things, nos. 4749, 4844, 4966. The Word was written by mere correspondences, and its internal or spiritual sense is from that source; and without the science of correspondences it is impossible to know that this sense exists, or yet what the quality of the Word is, nos. 3131, 3472-3485, 8615, 10687. How much the science of correspondences excels the other sciences, no. 4280.

52. *The Natural Memory, which is that of the External Man; and the Spiritual Memory, which is that of the Internal Man.* Man has two memories, an exterior and an interior, that is, a natural and a spiritual memory, nos. 2469-2494. The man does not know that he has an interior memory, nos. 2470, 2471. How much the interior memory excels the exterior memory, no. 2473. The things which are in the exterior memory are in natural light, but the things which are in the interior memory, are in spiritual light, no. 5212. It is by virtue of the interior memory that a man is able to think and speak intellectually and rationally, no. 9394. Each and all things which a man has thought, spoken, and done, and which he has heard and seen, are inscribed on his interior memory, nos. 2474, 7398. That memory is a man's book of life, nos. 2474, 9386, 9841, 10505. In the interior memory are [the truths] that have become the subjects of faith, and the goods that have become the subjects of love, nos. 5212, 8067. The things which have become habitual, and have become matters of life, are in the interior memory, nos. 9394, 9723, 9841. Scientifics and knowledges belong to the exterior memory, nos. 5212, 9922; they are very much in the shade and confused, when compared with those things which belong to the interior memory, no. 2831. Man in the world speaks languages from the exterior memory, nos. 2472, 2476. Spirits and angels speak from the interior memory, and in consequence thereof have a universal language, which is of such a character that all from whatever earth they may be, can converse together, nos. 2472, 2476, 2490, 2493; concerning this

language, see the work on *Heaven and Hell*, nos. 234–245; and concerning the wonderful things of the interior memory which remain with man after death, see no. 463, *Ibid.*

53. *The Fallacies of the Senses, in which merely Natural and Sensual Men are* (concerning whom see above in the Doctrine, no. 45). Merely natural and sensual men think and reason from the fallacies of the senses, nos. 5084, 5700, 6948, 6949, 7693. What the nature of fallacies of the senses is, nos. 5084, 5094, 6400, 6948; to which shall be added what follows: There are fallacies of the senses in things natural, civil, moral, and spiritual, and there are many in each of them; but I wish to enumerate here some of the fallacies in spiritual things. Whoever thinks from the fallacies of the senses cannot understand: 1. That a man after death can appear as a man; and that he is able to enjoy his senses as before; thus that angels enjoy them. Such persons think: 2. That the soul is only a something vital, purely ethereal, of which no idea can be formed. 3. That it is the body alone that feels, sees, and hears. 4. That man is like an animal, with this difference only, that he can speak from thought. 5. That nature is all, and that it is the first from which all things are. 6. That man is introduced into thought and learns how to think by an influx of interior nature and its order. 7. That the Spiritual does not exist, and if it does, that it is a purer Natural. 8. That man cannot enjoy any happiness, if divested of the delights of the love of glory, honour, or gain. 9. That conscience is only a disease of the mind, originating from infirmity of the body, and from non-successes. 10. That the Divine Love of the Lord is the love of glory. 11. That there is no Providence, but that all things flow from self-prudence and self-intelligence. 12. That honours and riches are real blessings, which are bestowed by God; not to mention many other similar things. Fallacies of the senses in spiritual matters are of this character. From this it may appear, that heavenly things cannot be comprehended by those who are merely natural and sensual; those are merely natural and sensual, whose internal spiritual man is closed, and whose natural man only is open.

LOVE IN GENERAL

54. A MAN'S very life is his love; and such as the love is, such is the life, yea, such is the whole man: but it is the ruling or reigning love that constitutes the man. This love holds in subordination many loves, which are derivations; these loves appear under a different form, but still are contained in the ruling love, and together with it constitute one kingdom. The ruling love is like their king and head; it directs them, and through them, as mediate ends, it has respect to, and intends its own end, which is the chief and ultimate end of all the loves, and it does this both directly and indirectly. It is what belongs to the ruling love which is loved above all things.

55. What a man loves above all things is constantly present in his thought, and also in his will, and it constitutes his veriest life. For example, he who loves wealth above all things, whether it be money or possessions, constantly turns over in his mind how he may attain it: when he does attain it, he rejoices inwardly, when he loses it, he grieves inwardly; for his heart is in it. He who loves himself above all things, remembers himself in everything; he thinks of himself, speaks of himself, acts for the sake of himself: for his life is a life for self.

56. A man has for an end what he loves above all things, and has respect to it in each and all things; it is in his will, like the hidden current of a stream which draws and bears him away even when busy with something else; for it is that which animates him. This is what one man seeks for, and also sees, in another; and according to which he either leads him or acts with him.

57. A man is altogether of such a quality as is that which rules his life; by this he is distinguished from others; and the nature of his heaven, if he is good, is formed according to it; and also the nature of his hell, if he is bad. It constitutes his very will, his own Self (*proprium*), and his character; for it is the very Esse of his life, which cannot be changed after death; because it is the man himself.

58. Every feeling of delight, satisfaction, and happiness is de-

rived to everyone from his ruling love, and is according to it, for what a man loves he calls delightful, because he feels it; but what he thinks, and does not love, that also he may, indeed, call delightful, but it is not the delight of his life. The delight of love is what in a man's estimation is good; but what is undelightful he deems evil.

59. There are two loves, from which, as from their very fountains, all goods and truths exist; and there are two loves, from which all evils and falsities exist. The two loves, from which all goods and truths originate, are love to the Lord, and love towards the neighbour; and the two loves, from which all evils and falsities arise, are the love of self and the love of the world. The two latter loves are diametrically opposed to the two former loves.

60. The two loves from which are all goods and truths, and which, as has just been observed, are love to the Lord, and love towards the neighbour, constitute heaven with man, and therefore also they reign in heaven; and since they constitute heaven with man, they also constitute the Church with him. The two loves from which all evils and falsities proceed, and which, as has just been said, are the love of self and the love of the world, constitute hell with man; wherefore also, they reign in hell.

61. The two loves, from which are all goods and truths, and which, as already observed, are the loves of heaven, open and form the internal, spiritual man; for they reside in it. But the two loves from which arise all evils and falsities, when they become dominant, close up and destroy the internal, spiritual man, and render a man natural and sensual in proportion to the extent and quality of their rule.

FROM THE HEAVENLY ARCANA.

62. LOVE is the Esse of man's life, no. 5002. Man, spirit, and angel, are altogether such as their love is, nos. 6872, 10177, 10284. What a man loves he has for an end, no. 3796. What a man loves and has for an end, reigns with him universally, that is, in each and all things, nos. 3796, 5130, 5949. Love is spiritual heat, and the very vital [element] of man, nos. 1589, 2146, 3338, 4906, 7081-7086, 9954, 10740. All the interior things with a man, which belong to his understanding and will, are arranged into a form according to his ruling love, nos. 2023, 3189, 6690. Love is spiritual conjunction, nos.

1594, 2057, 3939, 4018, 5807, 6195, 6196, 7081-7086, 7501, 10130. Hence all in the spiritual world are consociated according to their loves, *Ibid.* Affection is the continuity of love, no. 3938. All delight, pleasure, satisfaction, happiness, and all joy of heart, belong to love; and their quality is according to the quality of the love, nos. 994, 995, 2204. There are as many genera and species of delights and pleasures as there are affections belonging to love, nos. 994, 995, 2204. The delight of the love is lower, the more external it is, no. 996. The life of a man after death is of the same quality as his love, no. 2363.

63. Further particulars concerning Love and its essence and quality may be known from what has been said and shewn above concerning Good and Truth; also from what has been said and shewn above concerning Will and Understanding; and also from what has been said and shewn concerning the Internal and External Man; for all things which belong to love are referrible either to goods or to evils; in like manner all the things which belong to the will: and as the two Loves of heaven open and form the internal spiritual man, and the two Loves of hell close and destroy it, therefore applications may be made and conclusions drawn therefrom respecting the quality of Love in general and particular.

64. Love has also been treated of in the work on *Heaven and Hell*, where it has been shewn, that the Lord's Divine in the heavens is love to Him and love towards the neighbour, nos. 13-19. That all who are in the hells are in the evils, and in the falsities therefrom which originate in the loves of self and of the world, nos. 551-565. That the delights of every love are changed in the other life into corresponding objects, nos. 485-490. That spiritual heat in its essence is love, nos. 133-140.

THE LOVE OF SELF AND THE LOVE OF THE WORLD.

65. THE LOVE OF SELF consists in wishing well to one's self alone, and not to others, except for the sake of one's self ; not even to the Church, to one's country, to society, or to a fellow-citizen ; and also in doing good to these solely for the sake of one's own reputation, honour, and glory ; and unless the love of self sees these in the good which it does to them, it says at heart, " Of what consequence is it ? Why should I do it ? Of what advantage will it be to me ? " And therefore does not do it. From this it is evident that he who is in the love of self, does not love either the Church, or his country, or society, or a fellow-citizen, or anything good, but himself only.

66. A man is in the love of self, when, in what he thinks and does, he does not look to the neighbour, consequently, not to the common weal, and still less to the Lord, but only to himself, and to those who belong to him—when, therefore, all that he does is for the sake of himself and for the sake of those who belong to him ; and if done for the sake of the public weal and the neighbour, it is merely for the sake of appearance.

67. It is said, for the sake of himself, and for the sake of those who belong to him, because whoever loves himself, loves also those who belong to him ; by whom are meant here, in particular, children and grand-children, and, in general, all who make one with himself, and whom he calls his own. Loving these is the same as loving one's self ; for a man beholds them, as it were, in himself, and himself in them. Among those whom such a man calls his own, are also all those by whom he is flattered, honoured, and worshipped.

68. That man is in the love of self who despises the neighbour in comparison with himself, and who considers him as an enemy unless he courts, reveres, and worships him. More yet in the love of self is he who, for such reasons, hates and persecutes the neighbour ; and still more he who on that account burns with revenge against the neighbour, and covets his destruction. Such persons in the end delight in cruelty.

69. The quality of the love of self appears from a comparison with heavenly love. Heavenly love consists in loving uses for the sake of uses, that is, in loving for their own sakes the goods which a man does to the Church, to his country, to society, and to a fellow-citizen; but he who loves them for his own sake, loves them in the same way in which he loves domestics, because he is served by them. From this it follows, that he who is in the love of self, desires that the Church, his country, society, and his fellow-citizens, shall serve him, and not that he himself should serve them; he puts himself above them, and places them beneath himself.

70. Besides, so far as any one is in heavenly love, which consists in loving uses and goods, and in being affected with the delight of the heart in doing them; in so far he is led by the Lord; for this is the love in which the Lord Himself is, and which is from Him. But, so far as any one is in the love of self, so far he is led by himself; and so far as any one is led by himself, so far he is led by his own self (*proprium*), and a man's self is nothing but evil; it is man's hereditary evil which consists in his loving himself more than God, and the world more than heaven.

71. The love of self is also of such a character, that in proportion as the reins are given to it, that is, as the outward bonds are removed, which consist in the fear of the law and its penalties, in the loss of reputation, honour, gain, office, and life, it rushes on headlong in such a fashion, that it not only desires to rule over the whole world, but also over heaven, yea over the very Divine; for there is no bound, and no end to it. All this lies concealed in every one who is in the love of self, although it does not appear in the [natural] world, in which he is restrained by the reins and outward bonds mentioned above. Moreover, when such a person encounters the impossible, he stops until the impossible becomes possible. It is on this account, that a man who is in such a love, is not aware that he harbours secretly in himself such an insane and immoderate lust. That this, however, is actually the case, every one may see from those who wield power, and from kings, for whom no such bridles, outward bonds and impossibilities exist, and who, so long as they are crowned with success, rush on, and subjugate provinces and kingdoms, and aspire to unlimited power and glory. Such is still more the case with those who push their rule into heaven, and transfer to themselves the Divine power of the Lord, and constantly crave to go even beyond this.

72. There are two modes of exercising rule, the one is that of

love towards the neighbour, and the other that of the love of self. These two kinds of rule are, in their essence, diametrically opposed to each other. He who exercises rule from love towards the neighbour, intends good to all; and he loves nothing more than to accomplish uses, and thus to serve others; but serving others means doing good, and performing uses to others on the ground of willing well to them; this is his love, and this constitutes the delight of his heart. Such a person rejoices also in the proportion that he is exalted to high posts of honour, not, indeed, on account of the posts of honour, but on account of the uses which he is then able to perform in greater abundance, and of greater excellence. A rule of this kind is exercised in the heavens. But he who rules from the love of self intends good to no one except himself and those who belong to him. The uses which he accomplishes, are for the sake of his own honour and glory, which are the only uses he recognizes. With him therefore the end in serving others is that he himself may be served and honoured, and that he may rule. He seeks posts of honour, not for the sake of the goods he may do, but that he may occupy a high position, and reap glory, and may enjoy therefrom his heart's delight.

73. The love of ruling also remains with every one after his life in the world. But those who exercised rule from love towards the neighbour, are then entrusted with rule in the heavens; yet it is not they who then rule, but the uses and the goods which they love; and when these rule, the Lord rules. But those, who in the world exercised rule from the love of self, after their life in the world are in hell, where they are base slaves.

74. From this it is now known who are in the love of self. Still it does not depend upon their appearance in outward form, whether they are haughty or meek; for the qualities mentioned are in the interior man, and by most persons the interior man is concealed, and the exterior man is trained to counterfeit the things belonging to love of the common weal and the neighbour; and thus to put on the opposite things. This also they do for the sake of self; for they are aware that loving the common weal and the neighbour interiorly affects all, and that they are loved and esteemed in the same proportion; the reason why it affects is that heaven flows into such love.

75. The evils belonging to those who are in the love of self, are, in general, contempt of others, envy, enmity against those by whom they are not favoured, and hostile actions on this ground; hatreds of various kinds, revenges, cunning, deceit, mercilessness, and cruelty. Where such evils exist, there is also

a contempt of the Divine, and of Divine things, namely, of the goods and truths of the Church : should they honour these things, it is done only with the lips, and not with the heart. As such evils proceed from this love, similar falsities also originate thence ; for falsities proceed from evils.

76. The love of the world, however, consists in desiring to appropriate to one's self, by every artifice, the wealth of others ; and in setting the heart on riches, and suffering one's self to be withdrawn and led away by the world from spiritual love, which is love towards the neighbour,—thus from heaven. Those are in the love of the world, who are desirous of appropriating to themselves the goods of others by various stratagems ; and especially those who endeavour to do so by cunning and deceit, holding the good of the neighbour of no account. They who are in this love, covet the goods of others ; and, so far as they are not afraid of the laws and of the loss of reputation in the acquisition of gain, they actually rob and even plunder others.

77. The love of the world is not opposed to heavenly love in the same degree as the love of self, because there are not concealed in it evils so great in extent. This love is manifold ; there is the love of wealth in order to reach posts of honour ; there is the love of posts of honour and dignities in order to gain wealth ; there is the love of wealth for the sake of various uses by which men are delighted in the world ; there is the love of wealth for the sake of wealth only, which love is entertained by misers ; and so forth. The end which is served by wealth is called use ; and from its end or use a love derives its quality. For a love is such as is the quality of the end for the sake of which it exists ; other things are of use to it as means.

78. In a word, the love of self and the love of the world are diametrically opposed to love to the Lord and love towards the neighbour ; wherefore the loves of self and the world are infernal loves ; they also reign in hell, and likewise constitute hell in man. But love to the Lord and love towards the neighbour are heavenly loves ; they also reign in heaven, and constitute heaven with man.

79. From what has now been said it may be seen, that all evils are contained in those two loves, and are from them ; for the evils that have been enumerated at no. 75, are general evils ; the rest that have not been enumerated, being particular evils, are derived, and flow from the former. From this it may appear, that, since a man is born into those two loves, he is born into evils of every kind.

80. In order that a man may know evils, he ought to know their origins; and unless he knows evils, he cannot know what goods are; thus neither can he know his own quality. This is the reason that those two origins of evils have here been treated of.

FROM THE HEAVENLY ARCANAE.

81. *The Loves of Self and of the World.* As love to the Lord and love towards the neighbour, that is, charity, constitute heaven, so where the love of self and the love of the world reign, they constitute hell; for which reason they are opposites, nos. 2041, 3610, 4225, 4776, 6210, 7366, 7369, 7489, 7490, 8232, 8678, 10455, 10741-10743, 10745. All evils proceed from the loves of self and of the world, nos. 1307, 1308, 1321, 1594, 1691, 3413, 7255, 7376, 7488, 7489, 8318, 9335, 9348, 10038, 10742. From the love of self and of the world proceed contempt of others, enmity, hatred, revenge, cruelty, deceit, and thus all evil and all wickedness, nos. 6667, 7372-7374, 9348, 10038, 10742. These loves rush on in proportion as the reins are given them, and the love of self aspires even to the throne of God, nos. 7375, 8678. The love of self and the love of the world are destructive of human society and of heavenly order, nos. 2045, 2057. On account of those loves, mankind have formed governments, and subjected themselves to the powers thereof, in order to be safe, nos. 7364, 10160, 10814. Where these loves reign, the good of love and the good of faith are either rejected, suffocated, or perverted, nos. 2041, 7491, 7492, 7643, 8487, 10455, 10743. In these loves there is no life, but spiritual death, nos. 7494, 10731, 10741. The quality of these loves described, nos. 1505, 2219, 2363, 2364, 2444, 4221, 4227, 4948, 4949, 5721, 7366-7377, 8678. Every lust and concupiscence belongs to the love of self and of the world, nos. 1668, 8910.

The loves of self and the world may serve for means, but not at all for an end, nos. 7377, 7819, 7820. When a man is being reformed, these loves are inverted, so as to serve as a means, and not as an end; and so that they are as the soles of the feet, and not as the head, nos. 8995, 9210. With those who are in the loves of self and the world, there is no Internal, but only an External without any Internal; because the Internal is closed in the direction of heaven, but the External is opened in the direction of the world, nos. 10396, 10400, 10409, 10411, 10422, 10429. Those who are in the loves of self and the world do not know what charity, what conscience, and what the life of heaven are, no. 7490. So far as a man is in the love of

self and of the world, so far he does not receive the good and the truth of faith which continually flow in with man from the Lord, no. 7491.

Those who are in the loves of self and the world have external, but no internal bonds; wherefore, on their removal they rush into every kind of wickedness, nos. 10744–10746. In the spiritual world all turn in accordance with their loves; those who are in love to the Lord, and in love towards the neighbour, turn to the Lord; but those who are in the love of self and the love of the world turn away from the Lord, nos. 10130, 10189, 10420, 10742. The quality of the worship in which there is the love of self, nos. 1304, 1306–1308, 1321, 1322. The Lord governs the world through the wicked, by leading them by their own loves, which have relation to the love of self and to the love of the world, nos. 6481, 6495. The evil as well as the good are able to discharge the duties of offices, and to accomplish uses and goods, because they look upon posts of honour and gain as rewards, for the sake of which they act in like manner in outward form, nos. 6481, 6495.

All who are in the hells are in evils and the falsities therefrom, which originate in the loves of self and the world (see the work on *Heaven and Hell*, nos. 551–565).

82. *Man's Self (proprium)* (concerning which see the Doctrine at no. 70), *that it is the Love of Self and the World*. A man's Self (*proprium*) is nothing but dense evil, nos. 210, 215, 731, 874–876, 987, 1047, 2307, 2308, 3518, 3701, 3812, 8480, 8550, 10283, 10284, 10286, 10731. The Self (*proprium*) of a man is his voluntary [or will] part, no. 4328. A man's Self (*proprium*) consists in his loving himself more than God, and the world more than heaven, and in holding the neighbour of no account, in comparison with himself; thus it consists in the love of self and the world, nos. 694, 731, 4317, 5660. Not only all evil, but also all falsity, spring from a man's Self (*proprium*); and this falsity is the falsity of evil, nos. 1047, 10283, 10284, 10286. A man's Self (*proprium*) is hell with him, nos. 694, 8480. Whoever therefore is led by Self (*proprium*) cannot be saved, no. 10731. The good which a man does from Self (*proprium*) is not good, but in itself is evil, because it is done for the sake of self and of the world, no. 8480.

The man's Self (*proprium*) must be separated, in order that the Lord may be present, no. 1023, 1044. And it is actually separated when the man is being reformed, nos. 9334–9336, 9452, 9454, 9938. This is done by the Lord alone, no. 9445. By regeneration a man receives a heavenly Self (*proprium*), nos. 1937, 1947, 2881, 2883, 2891. This appears to him as Self (*proprium*); yet it is not his, but the Lord's with him, no. 8497. Those who are in this Self (*proprium*) are

in freedom itself, because freedom consists in being led by the Lord and by His Self (*proprium*), nos. 892, 905, 2872, 2886, 2890-2892, 4096, 9586, 9587, 9589-9591. All freedom is from self (*proprium*), and its quality is according thereto, no. 2880. The quality of the heavenly self (*proprium*), nos. 164, 5660, 8480. How the heavenly self (*proprium*) is implanted, nos. 1712, 1937, 1947.

83. *The Hereditary Nature of Man* (treated of above at nos. 70-79) *that it is the Love of Self and the World*. Men, however many there are, are all born into evils of every kind; so much so, indeed, that their Self (*proprium*) is nothing but evil, nos. 210, 215, 731, 874-876, 987, 1047, 2307, 2308, 3701, 3812, 8480, 8550, 10283, 10284, 10286, 10731. On this account man has to be born again, that is, regenerated, in order that he may receive new life from the Lord, no. 3701.

Hereditary evils are derived, increased, and accumulated from parents and ancestors in a long series backwards, and they are not [handed down] from the first man on account of his having eaten of the tree of knowledge, nos. 313, 494, 2910, 3469, 3701, 4317, 8550. Wherefore the hereditary evils, at the present day, are more malignant than formerly, no. 2122. Children who die as children, and are brought up in heaven, are from their hereditary nature, nothing but evils, nos. 2307, 2308, 4563. For this reason they are of diverse dispositions and inclinations, no. 2300. Every man's interior evils are from the father, and the exterior from the mother, no. 4317.

A man from himself superadds to his hereditary evils, new evils which are called actual evils, no. 8551. No one suffers punishment in the other life for hereditary evils; but for actual evils, which return [there], nos. 966, 2308. The more malignant evils are kept separate, lest they should operate on the hereditary evils with men and spirits, nos. 1667, 8806.

Hereditary evils are those that belong to the love of self and the world, which consist in a man's loving himself more than God, and the world more than heaven, and in making the neighbour of no account, nos. 694, 4317, 5660. And because these evils are opposed to the goods of heaven and to Divine order, therefore, a man must needs be born into mere ignorance, nos. 1050, 1902, 1992, 3175. Natural good is connate with some; nevertheless it is not good, because it easily inclines to all evils and falsities; and this good is not accepted in heaven unless it become spiritual good, nos. 2463, 2464, 2468, 3304, 3408, 3469, 3470, 3508, 3518, 7761.

LOVE TOWARDS THE NEIGHBOUR, OR CHARITY.

84. It shall first be stated what is meant by "neighbour"; for it is he who is to be loved, and towards whom charity is to be exercised. For unless it is known what is meant by a neighbour, charity may be practised indiscriminately and in like manner towards the evil and the good, whereby charity becomes no charity; inasmuch as the evil, by the benefits received, do evil to the neighbour, but the good do good.

85. It is commonly supposed at the present day, that every man is a neighbour in a like degree, and that good ought to be done to every one who requires help. But Christian prudence is concerned in examining well the quality of a man's life, and in practising charity in accordance therewith. A man of the Internal Church acts therein with discrimination, and thus intelligently; but a man of the External Church, because he cannot so well distinguish things, acts without discrimination.

86. The distinctions in the neighbour, with which the man of the Church ought to be well acquainted, are according to the good which is with every one. And since all good proceeds from the Lord, the Lord Himself, in the highest sense, and in a super-eminent degree, is the Neighbour from whom originates [this relation]. From this it follows, that a person is a neighbour so far as there is with him anything of the Lord; and since no one receives the Lord, that is, the good that proceeds from Him, in the same manner, therefore, no one is a neighbour in the same manner as another; for all who are in the heavens, and all who are good on earth, differ as to good. Never is there with any two persons the same and identical good; good must be various, so that each may subsist by itself. All these varieties, however, and consequently all the distinctions in the neighbour, which are according to the reception of the Lord, that is, according to the reception of good from Him, can never be known by any man, nor indeed by any angel, except in a general manner, and thus the general kinds [may be known] and the species under them; neither does the Lord require anything more from the man of the Church, except that he live according to what he is acquainted with.

87. Since good with every one is various, it follows, that the quality of good determines the degree, and the proportion in which any one is a neighbour. That this is so is plain from the Lord's parable concerning the man who fell among thieves, who, being half dead, was passed by both by a priest and also by a Levite; but whom a Samaritan, after he had bound up his wounds, and poured oil and wine into them, put upon his own beast and brought to an inn, and concerning whom he gave orders that care should be taken. This man, because he practised the good of charity, is called a neighbour (Luke x. 29-37). From this it may be known that he is a neighbour who is in good; the oil and wine also which the Samaritan poured into the wounds, signify good and its truth.

88. From what has now been said, it is plain that in a universal sense, good is the neighbour; since a man is a neighbour according to the quality of the good which is with him from the Lord. And inasmuch as good is the neighbour, so also is love, for all good belongs to love; wherefore, also, every man is a neighbour according to the quality of the love which he has from the Lord.

89. That it is love that causes any one to be a neighbour, and that every one is a neighbour according to the quality of his love, appears clearly from the case of those who are in the love of self. They acknowledge as a neighbour those by whom they themselves are loved most; that is, in the proportion in which they belong to them. These they embrace; these they kiss; to them they do good; and these they call brethren: nay, being evil, they call them neighbour in preference to others; the rest they acknowledge for a neighbour in proportion as they are loved by them; and thus according to the quality and extent of their love. Such persons derive the origin of the neighbour from themselves, because it is the love that causes and determines [the neighbour]. Those, on the other hand, who do not love themselves in preference to others, as is the case with all those who are of the Lord's kingdom, derive the origin of the neighbour from Him whom they ought to love above all things, and thus from the Lord. They also will esteem every one as a neighbour according to the quality of his love to the Lord, and from the Lord. From this it becomes plain, from whence the man of the Church ought to derive the origin of the neighbour; and that every one is a neighbour, according to the good which is from the Lord; and consequently, that good itself is the neighbour.

90. That such is the case, the Lord also teaches in Matthew (xxv. 34-40); for to those who were in good He said, that "they

had given Him to eat, that they had given Him to drink, that they had taken Him in, had clothed Him, had visited Him, and had come to Him when in prison ;” and afterwards, that “ inas-much as they had done it to the least of His brethren, they had done it unto Him.” In these six kinds of good, as understood in the spiritual sense, are included all the various kinds of the neighbour. From this, also, it is evident, that when good is loved, the Lord Himself is loved ; for the Lord is He from whom good is, who is in good, and who is good itself.

91. The neighbour, however, is not only the man in the singular number, but also man in the plural number ; for a smaller or greater society, one’s country, the Church, the Lord’s kingdom, and the Lord Himself above all, is also the neighbour. They are the neighbour, to whom good ought to be done out of love. They also are the ascending degrees of the neighbour : for a society consisting of many is a neighbour in a higher degree than an individual person ; one’s country is so in a still higher degree ; the Church in a higher degree still ; and, in a still higher degree, the kingdom of the Lord ; but in the highest degree the Lord is the neighbour. These ascending degrees are like the steps of a ladder, at the top of which is the Lord.

92. A society is a neighbour more than an individual person, because it consists of many. Charity is to be practised towards it in the same manner as towards an individual person, namely, according to the quality of the good that prevails in it ; wherefore it is to be practised in a totally different manner towards a society of upright persons than from what it is to a society of persons not upright. A society is loved when its good is cared for from the love of good.

93. One’s country is a neighbour more than a society, because it is like a parent ; for in it a man is born, and by it he is fed, and protected from wrongs. Good ought to be done to one’s country from love according to its needs, which chiefly concern its sustenance, and the civil and spiritual life of those who are in it. When he who loves his country, and who on account of willing well towards it, does good to it, comes into the other life, he loves the Lord’s kingdom ; for there the Lord’s kingdom is his country ; and he who loves the Lord’s kingdom, loves the Lord : for the Lord is the all in all of His kingdom.

94. The Church is a neighbour more than one’s country ; for he who takes care of the Church, takes care of the souls, and the eternal life of the men who are in a country. Whoever, therefore, out of love, takes care of the Church, loves the neighbour in a

higher degree; for heaven and happiness of life to eternity are desired and willed by him for others.

95. The Lord's kingdom is a neighbour in a still higher degree; for the Lord's kingdom consists of all who are in good, on earth as well as in heaven. The Lord's kingdom, therefore, is good in the aggregate with all its quality, and when this is loved, every one who is in good is likewise loved.

96. These are the degrees of the neighbour; and with all who are in the love of the neighbour love ascends according to these degrees. But these are the degrees in successive order, in which the prior or higher is to be preferred to the posterior or lower. And since the Lord is in the highest degree, and as in each degree respect is to be had to Him as to the end which is to be regarded, therefore He is to be loved above all persons and above all things. From this it may appear in what way love to the Lord conjoins itself with love towards the neighbour.

97. It is a common saying, that every one is a neighbour to himself: by which is meant, that every one ought first to take care of himself. The doctrine of charity, however, teaches how this is to be understood. Every one ought to take care of himself so that he may have the necessities of life, namely, food, raiment, a place of habitation, and several other things which are required of necessity by the civil life in which he is. These he ought to provide, not only for himself, but for those also belonging to him; and indeed not for the present time only, but also for the future. For unless a man provides for himself the necessities of life, he cannot be in a condition to practise charity, being himself in want of everything.

98. In what way, however, every one ought to be a neighbour to himself, may appear from the following comparison. Every one ought to provide food and raiment for his body: this must come first, yet for the purpose that a sound mind may be in a sound body. Every one ought also to provide its food for his mind; that is, he ought to furnish it with the things belonging to intelligence and wisdom, so that it may be fitted thereby to be of use to his fellow-citizens, to human society, to his country, to the Church, and thus to the Lord. He who does so, takes care of his well-being to eternity. From this it is plain that the first thing is where the end is, for the sake of which [a thing is to be done]; for all things have respect to the end. The case also is like that of a man who when building a house first lays a foundation: but the foundation must be for the house, and the house for the purpose of habitation. He who looks upon himself as his neighbour in the first place, is like him who regards the founda-

tion, and not the house or habitation, as the end; when yet habitation is the first and ultimate end: and the house together with the foundation, is only a means towards the end.

99. The end explains how every one ought to be a neighbour to himself, and how he ought to care for himself in the first place. If any one's end is to become richer than others, solely for the sake of riches, of pleasure, or enjoying superiority over others, and the like, his end is evil; and such a man does not love his neighbour, but himself. But if any one's end is to accumulate wealth in order that he may be in a condition to be of use to his fellow-citizens, to human society, to his country, and to the Church; also, if his end is to obtain public offices for the same purpose, he loves his neighbour. The very end for the sake of which a man acts, makes the man; for the end is his love, because every one has for his first and last end what he loves above all things.

Thus far we have spoken of the neighbour: now we shall speak of love towards him, that is, of CHARITY.

100. It is believed by many that love towards the neighbour consists in giving to the poor, assisting the needy, and doing good to every one. Charity, however, consists in acting with prudence, and for the sake of the end that good may result from it. Whoever assists a poor or needy evil-doer, does evil through him to his neighbour; for through the help which he affords to him he confirms him in evil, and supplies him with the means whereby to do evil to others. It is different with those who lend assistance to the good.

101. But charity has a far wider scope than the poor and needy: for charity consists in doing what is right in every work, and in doing one's duty in every office. Thus if a judge does what is just for the sake of what is just, he practises charity; if he punishes the guilty, and acquits the innocent, he practises charity; for in so doing he cares for the welfare of his fellow-citizens and for his country. A minister, again, who teaches the truth, and leads to good, for the sake of truth and good, practises charity: but he who does these things for the sake of himself and the world, does not practise charity; because he does not love the neighbour, but himself.

102. The case is the same with the rest, whether they administer any public office, or not; thus with children in respect to parents, and with parents in respect to children; with servants in respect to their masters, and with masters in respect to their servants; with subjects in respect to their king, and with a king in respect to his subjects. Whoever among them

does his duty from a sense of duty, and what is just from a sense of what is just, practises charity.

103. These things belong to the love of the neighbour, that is to charity, because, as was said above, every man is a neighbour, yet in a different manner. A smaller or larger society is a neighbour in a higher degree; one's country in a still higher degree; the Lord's kingdom in a higher degree still; and the Lord Himself is a neighbour more than all; and, in a universal sense, the good which proceeds from the Lord is the neighbour; consequently also sincerity and justice. Wherefore he who does good of whatever kind, for the sake of good, and who acts sincerely and justly for the sake of sincerity and justice, loves the neighbour, and practises charity; for he acts from the love of what is good, sincere and just; and, consequently, from the love of those in whom is good, sincerity and justice.

104. Charity, therefore, is an internal affection, from which a man wills to do good, and indeed without any [desire of] recompense; the delight of his life consists in doing such good. With those who do good from an internal affection there is charity in everything they think and say, will and do. It may be said, that a man or an angel, as to their interiors, are charity, when good is the neighbour with them. So wide is the scope of charity.

105. They who have the love of self and the world for an end, cannot possibly be in charity. They do not even know what charity is, and cannot comprehend at all that heaven in a man consists in willing and doing good to the neighbour apart from any view to reward; and that as great a felicity is inherent in this affection as belongs to the angels in heaven, which felicity is ineffable. For they believe that should they be deprived of the joyous feeling arising from the glory of places of honour and wealth, no further joy would be left; when yet heavenly joy, which infinitely exceeds [all other joys] only then commences.

FROM THE HEAVENLY ARCANAE.

106. Heaven is distinguished into two kingdoms, one of which is called the celestial kingdom, and the other the spiritual: the love prevailing in the celestial kingdom is love to the Lord, which is called celestial love; and the love prevailing in the spiritual kingdom is love towards the neighbour, that is charity, which is called spiritual love, nos. 3325, 3653, 7257,

9002, 9835, 9961. That heaven is distinguished into those two kingdoms, see the work on *Heaven and Hell*, nos. 20–28; and that the Lord's Divine in the heavens is love to Him and charity towards the neighbour, see *Ibid.* nos. 13–19.

What good and what truth are cannot be known, unless it is known what love to the Lord and what love towards the neighbour are, because all good belongs to love, and all truth to good, nos. 7255, 7366. Knowing truths, willing truths, and being affected with truths for the truths' sake, that is, because they are truths, is charity, nos. 3876, 3877. Charity consists in the internal affection of doing the truth, and not in an external affection apart from the former, nos. 2430, 2442, 3776, 4899, 4956, 8033. Charity thus consists in the performance of uses for the sake of uses, nos. 7038, 8253. Charity is the spiritual life of man, no. 7081. The whole Word is the Doctrine of Love and Charity, nos. 6632, 7262. It is not known at the present day what charity is, nos. 2417, 3398, 4776, 6632. Nevertheless, from the light of his own reason a man may know that love and charity constitute man, nos. 3957, 6273; also that good and truth accord together, and that the one belongs to the other, so also love and faith, no. 7627.

In the highest sense the Lord is the neighbour, because He is to be loved above all things; wherefore all that which is from Him, and in which He is, and thus good and truth, is the neighbour, nos. 2425, 3419, 6706, 6819, 6823, 8124. The distinction in the neighbour is according to the quality of good, thus according to the Lord's presence, nos. 6707–6710. Every man and every society,—further, one's country and the Church, and, in a universal sense, the Lord's kingdom, are the neighbour, and doing good to them from the love of good, according to the quality of their state, means loving the neighbour; thus their good, is the neighbour, who is to be cared for, nos. 6818–6824, 8123. Civil good, which consists in justice, and moral good, which consists in the good of life in society, and is called sincerity, are also the neighbour, nos. 2915, 4730, 8120–8122. Loving the neighbour does not mean loving his person, but loving that in him by virtue of which he is a neighbour, consequently good and truth, nos. 5028, 10336. They who love the person, and not that in a man from which he is a neighbour, love evil just as well as good, no. 3820. And they do good to the evil as well as to the good; when yet doing good to the evil is doing evil to the good, and this is not loving the neighbour, nos. 3820, 6703, 8120. A judge who punishes the evil that they may be amended, and that the good may not be contaminated by them, loves the neighbour, nos. 3820, 8120, 8121.

Loving the neighbour means doing what is good, just, and right, in every work and every public office, nos. 8120–8122. Wherefore charity towards the neighbour extends to each and

every thing which a man thinks, wills, and does, no. 8124. Doing what is good and true means loving the neighbour, nos. 10310, 10336. They who do this, love the Lord, who is the neighbour in the highest sense, no. 9210. A life of charity means a life according to the Lord's Commandments; and living according to Divine truths means loving the Lord, nos. 10143, 10153, 10310, 10578, 10645.

Genuine charity does not look to merit, nos. 2027, 2273, 2400, 3887, 6388-6393; because it proceeds from an internal affection, and consequently from the delight of the life of doing good, nos. 2373, 2400, 3887, 6388-6393. They who separate faith from charity, in the other life attribute merit to faith, and to the good works which they have done in an outward form, no. 2373. They who are in evils from the love of self or of the world, do not know what is meant by doing good apart from the idea of reward; consequently what is meant by a charity that does not look to reward, no. 8037.

The doctrine of the Ancient Church was the doctrine of life, which is the doctrine of charity, nos. 2385, 2417, 3419, 3420, 4844, 6628. From it they had intelligence and wisdom, nos. 2417, 6629, 7259-7262. Intelligence and wisdom in the other life increase immensely with those who in the world have lived a life of charity, nos. 1941, 5859. The Lord flows in with Divine Truth into charity, because into the very life of man, no. 2063. The man with whom charity and faith are conjoined is like a garden; but he with whom they are not conjoined, is like a desert, no. 7626. In the proportion in which a man recedes from charity, he recedes from wisdom; and they who are not in charity are in ignorance concerning Divine truths, however wise they may think themselves, nos. 2417, 2435. The angelic life consists in the performance of the goods of charity, which are uses, no. 454. The spiritual angels, who are those who are in the good of charity, are forms of charity, nos. 553, 3804, 4735.

All spiritual truths have respect to charity as to their beginning and end, no. 4353. The doctrinals of the Church are void of effect, unless they regard charity as their end, nos. 2049, 2116.

The Lord's presence with men and angels is according to the state of their love and charity, no. 904. Charity is the image of God, no. 1013. The love of the Lord, consequently the Lord, is interiorly in charity, although the man is not aware of it, nos. 2227, 5066, 5067. Those who lead a life of charity are accepted as citizens both in this world and in heaven, no. 1121. The good of charity ought not to be violated, no. 2359.

They who are not in charity cannot acknowledge and worship the Lord except from hypocrisy, nos. 2132, 4424, 9833. The forms of hatred and of charity cannot exist together, no. 1860.

107. To the above shall be added some information concerning the doctrine of love to the Lord, and concerning the doctrine of charity, as held by the ancients, among whom was the Church; so that it may be known what formerly constituted the quality of that doctrine, which no longer exists at the present day. This information is also drawn from the *Heavenly Arcana*, nos. 7257-7263.

The good which belongs to love to the Lord, is called celestial good; and the good which belongs to love towards the neighbour, that is, to charity, is called spiritual good. The angels who are in the inmost or third heaven, are in the good of love to the Lord, and therefore are called celestial angels; but the angels who are in the middle or second heaven, are in the good of love towards the neighbour, and therefore they are called spiritual angels.

The doctrine of celestial good, which is that of love to the Lord, is most extensive, and at the same time most full of hidden things, for it is the doctrine of the angels of the inmost or third heaven, which is of such a character, that should it be communicated from their mouths, scarcely the thousandth part of it would be understood: the things also which it contains are ineffable. This doctrine is contained in the inmost sense of the Word; but the doctrine of spiritual love, in the internal sense.

The doctrine of spiritual good, which is that of love towards the neighbour, is also extensive and full of hidden things, but much less so than the doctrine of celestial good, which is that of love to the Lord. That the doctrine of love towards the neighbour, that is, of charity, is extensive, may appear from this consideration, that it extends to each and all things which a man thinks and wills, and, therefore to all which he speaks and acts; further, that charity with one person is not as it is with another person; and also that one person is not a neighbour in the same way as another person.

As the doctrine of charity was so extensive, therefore the ancients among whom that doctrine constituted the very doctrine of the Church, distinguished charity towards the neighbour into several classes, which they again subdivided; and they gave names to each class, and taught how charity was to be practised towards those who were in one class, and towards those who were in another; and thus they reduced the doctrine of charity and the exercises of charity into order, that they might be presented distinctly to the understanding.

The names which they gave to those towards whom they were to exercise charity were various: some they called *blind*, some *lame*, some *maimed*, some *poor*, and again some *miserable* and *afflicted*, while some they called *fatherless*, and some *widows*. In general, however, they called them *hungry*, to whom they were to give to eat, *thirsty*, to whom they were to give to drink,

strangers, whom they were to take in, *naked*, whom they were to clothe, *sick*, whom they were to visit, and *bound in prison*, to whom they were to come. Who those were whom they understood under each of these categories is explained in the *Heavenly Arcana*; e.g., whom they understood by the blind, nos. 2383, 6990; by the lame, no. 4302; by the poor, nos. 2129, 4459, 4958, 9209, 9253, 10227; by the miserable, no. 2129; by the afflicted, nos. 6663, 6851, 9196; by the fatherless, nos. 4844, 9198-9200; by the widows, nos. 4844, 9198, 9200; by the hungry, nos. 4958, 10227; by the thirsty, nos. 4958, 8568; by the stranger, nos. 4444, 7908, 8007, 8013, 9196, 9200; by the naked, nos. 1073, 5433, 9960; by the sick, nos. 4958, 6221, 8364, 9031; by the bound in prison, nos. 5037, 5038, 5086, 5096. That the whole Doctrine of Charity is comprised under the duties towards the hungry, the thirsty, the stranger, the naked, the sick, the bound in prison, who are spoken of by the Lord in Matt. xxv. 34-36 *et seq.*, see nos. 4954-4959.

To the ancients belonging to the Church these names were given from heaven, and by those so named they understood those who spiritually were of such a quality. They were not only taught by their doctrine of charity who these were, but what the quality of charity was towards each: on this ground it is, that the same names occur in the Word, and that they signify those who are such in the spiritual sense. The Word intrinsically in itself, as is taught also by the Lord, is nothing but the doctrine of love to the Lord and charity towards the neighbour; Matt. (xxii. 35-38), "*Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind: this is the first and great commandment. The second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the Law and the Prophets.*" The Law and the Prophets mean the whole Word, nos. 2606, 3382, 6752, 7463.

The same names occur in the Word, for this reason, that the Word, which in itself is spiritual, in its ultimate might be natural; and that they who were in external worship might exercise charity towards those who were so called; and that they who were in internal worship might practise it towards those who were understood thereby spiritually; thus, that the simple-minded might understand and do the Word in simplicity, and the wise, in wisdom; also, that the simple-minded, by the external things of charity, might be introduced into its internal things.

FAITH.

108. WHAT faith in its essence is cannot be known by any one, unless he knows what charity is; for faith is not where charity is not, because charity makes one with faith, as good makes one with truth. For what a man loves, that is, what he holds dear, that in his eyes is good; and what he believes, that in his eyes is true. From this it is evident, that there is a like union of charity and faith, as there is of good and truth; and the nature of that union may appear from what has been said above concerning Good and Truth.

109. The union of charity and faith is also the same as that of the will and understanding with man; for it is those two faculties that receive good and truth; the will receives good, and the understanding truth: hence also those two faculties receive charity and faith; because good belongs to charity, and truth to faith. Every one is aware that charity and faith are with man, and that they are in him: and, because they are with him and in him, therefore also they are nowhere else but in his will and his understanding; for the whole of a man's life is in these faculties, and from them. A man has also a memory; but this is merely an outer court, where those things are collected which are about to enter into the understanding and the will. From this it is evident, that the union of faith and charity is the same as that of will and understanding; the nature of which union may appear from what has been said above concerning the Will and the Understanding.

110. Charity is conjoined in a man with faith, when he wills that which he knows and perceives: willing belongs to charity, and knowing and perceiving to faith. Faith enters into a man, and becomes his, when he wills and loves what he knows and perceives; but meanwhile it is outside the man.

111. Faith is not faith with a man, unless it becomes spiritual; and it does not become spiritual unless it becomes the subject of his love; and it becomes the subject of a man's love when he loves to live the truth and the good, that is, when he loves to live according to those things which are commanded in the Word.

112. Faith is the affection of truth which arises from willing the truth because it is true; and willing the truth because it is true, constitutes a man's Spiritual; for this is entirely apart from a man's Natural, which consists in willing the truth, not because it is true, but for the sake of personal glory, reputation, or gain. Truth abstractedly from such things constitutes the Spiritual, because it is from the Divine. That which proceeds from the Divine is the Spiritual; and this is conjoined to a man through love; for love is spiritual conjunction.

113. A man may know, think, and understand much; but what does not agree with his love, he casts away from himself, when meditating alone by himself. Hence also he casts off these things after the life of the body, when he is in the spirit: for that alone which has entered into a man's love, remains in his spirit; the rest is looked upon, after death, as foreign, and because it does not belong to a man's love, it is cast out of the house. It is said "in the spirit," because after death, a man lives as a spirit.

114. From the light and heat of the sun an idea may be formed concerning the good belonging to charity and the truth belonging to faith. When the light which proceeds from the sun is conjoined with heat, as is the case in spring-time and summer, everything on the earth's surface germinates and blooms; but when there is no heat in the light, as in winter-time, everything on the face of the earth grows torpid and dies. Spiritual light also is the truth of faith, and spiritual heat is love. An idea may be formed from this concerning the quality of a member of the Church when faith with him is conjoined to charity, in which case he is like a garden and a paradise; and also concerning his quality when faith with him is not conjoined to charity; in which case he is like a desert, and like a land covered with snow.

115. So long as that confidence or trust which is said to belong to faith, and which is styled very saving faith, belongs to faith alone, it is not spiritual, but merely natural, confidence or trust. Spiritual confidence or trust derives its essence and life from the good of love, but not from the truth of a faith that has been separated. The confidence of a faith that has been separated is dead; and therefore, true confidence is impossible with those who lead an evil life. Neither does the confidence that salvation is due to the merit of the Lord with the Father, irrespectively of the quality of a man's life, flow from truth. All those who have a spiritual faith, are confident that they are saved by the Lord; for they believe that the Lord came into the world to give eternal life to those who believe,

and who live according to the commandments which He taught ; further, that He regenerates them, and renders them meet for heaven ; and that He alone does this, out of pure mercy, and without the help of man.

116. Believing those things which the Word, that is, the doctrine of the Church teaches, and not, at the same time, living according thereto, appears to be faith ; some also imagine that they are saved through such a faith ; but no one is saved by that faith alone ; for it is faith by persuasion, the quality of which shall now be declared.

117. Faith by persuasion exists, when the Word and the doctrine of the Church are believed and loved, not for the sake of the truth and a life according to it, but for the sake of gain, honour, and the reputation of learning, as ends ; therefore, those who have the above faith, do not look to the Lord and to heaven, but to themselves and the world. Those who aspire after great things in the world, and are covetous of many things, are in a stronger principle of persuasion than what the doctrine of the Church teaches, is true, than those who do not aspire after great things, and who are not covetous of many things. The reason is, that with the former the doctrine of the Church is merely a means for the attainment of their own ends ; and in so far as the ends are coveted, in so far the means are loved, and are also believed. But the case herein intrinsically is as follows : so far as these persons are in the fire of the loves of self and the world, and so far as from that fire they speak, preach, and act, in so far they are in the above principle of persuasion, and then they do not know otherwise than that a thing is so ; but when they are not in the fire of those loves, they believe but little, and many do not believe at all. From this it is evident, that faith by persuasion is a faith of the lips, and not of the heart ; and thus that intrinsically it is no faith.

118. Those who are in faith by persuasion do not know from any internal enlightenment whether what they teach is true or false ; nay, they do not care, provided they are believed by the common people, for they have no affection for the truth for the sake of the truth. Whenever, therefore, they are deprived of places of honour and gain, provided their reputation is not endangered, they decline from faith. For faith by persuasion is not inwardly with a man, but outwardly in the memory only, from which it is brought forth in teaching. Hence also, this faith with its truths vanishes away after death ; for then only that much of faith remains as had been inwardly in the man, that is, as had taken root in good, and thus had become a matter of his life.

119. Those who are in faith by persuasion are meant by those described in Matthew (vii. 22, 23), "*Many will say to Me in that day, Lord, Lord, did we not prophesy by Thy name, and by Thy name cast out demons, and by Thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from Me, ye that work iniquity.*" Again, in Luke (xiii. 26, 27), "*Then shall ye begin to say, We did eat before Thee, and drink, and Thou didst teach in our streets. But He shall say, I tell you, I know not whence ye are; depart from Me, all ye workers of iniquity.*" These persons are also meant by the five foolish virgins who had no oil in their lamps, in Matthew (xxv. 11, 12), "*At length came the other virgins, saying, Lord, Lord, open to us. But He answered and said, Verily, I say unto you, I know you not.*" Oil in lamps signifies the good of love in faith.

FROM THE HEAVENLY ARCANA.

120. Those who do not know that all things in the universe have relation to truth and good, and to their mutual conjunction, so that anything may be produced, do not know that all things of the Church have relation to faith and love, and to their mutual conjunction, so that the Church may be with a man, nos. 7752-7762, 9186, 9224. All things in the universe which are according to Divine order have relation to good and truth, and to their mutual conjunction, nos. 2452, 3166, 4390, 4409, 5232, 7256, 10122, 10555. Truths belong to faith and goods to love, nos. 4352, 4997, 7178, 10367. This is the reason why Good and Truth have been treated of in the present Doctrine; wherefore from the things adduced, conclusions may be drawn respecting Faith and Love; and by putting love in the place of good, and faith in the place of truth, and then making the application, it may be known what their quality is when they are conjoined, and what it is when they are not conjoined.

Those who do not know that each and all things with a man have relation to the understanding and will, and to their mutual conjunction, so that a man may be a man, do not know clearly that all things of the Church have relation to faith and love, and to their mutual conjunction, so that the Church may be in a man, nos. 2231, 7752-7754, 9224, 9995, 10122. Man has two faculties, of which one is called the understanding and the other the will, nos. 641, 803, 3623, 3539. The understanding is designed for the reception of truths, and consequently for the things belonging to faith; and the will for the reception of goods,

and consequently for the things belonging to love, nos. 9300, 9930, 10064. This is the reason why the Will and Understanding have also been treated of in the present Doctrine; for from the things adduced there, conclusions may be drawn respecting faith and love; and, by considering love as being in the will, and faith in the understanding, it may be known what their quality is when they are conjoined, and what it is when they are not conjoined.

Those who do not know that a man has an Internal and an External, that is, an internal and an external man, and that all things of heaven have relation to the internal man, and all things of the world to the external man, and that their conjunction is like that of the spiritual and the natural worlds, do not know what spiritual faith and spiritual love are, nos. 4292, 5132, 8610. There is an internal and an external man, and the internal is the spiritual man, and the external the natural man, nos. 978, 1015, 4459, 6309, 9701-9709. Faith is spiritual, and consequently faith is faith so far as it is in the internal man; likewise love, nos. 1594, 3987, 8078. And so far as the truths which belong to faith are loved, so far they become spiritual, nos. 1594, 3987. This is the reason why the Internal and the External Man have been treated of; for from the things which have been adduced there, conclusions may be drawn respecting Faith and Love, what their quality is when they are spiritual, and what, when they are not spiritual; consequently how far they are of the Church, and how far they are not of the Church.

121. Faith separate from love or charity is like the light of winter, in which all things on the earth are torpid, and nothing belonging to harvest, to fruits and blossoms, is produced; but faith [conjoined] with love or charity is like the light of spring and summer, in which all things blossom and are produced, nos. 2231, 3146, 3412, 3413. The wintry light which is that of faith separated from charity is changed into thick darkness when light from heaven flows in; and those who are in that faith then come into blindness and stupidity, nos. 3412, 3413. Those who separate faith from charity, in doctrine and life, are in darkness, and consequently in ignorance of truth, and in falsities, for these are darkness, no. 9186. They cast themselves into falsities, and from them into evils, nos. 3325, 8094. The errors and falsities into which they cast themselves, nos. 4721, 4730, 4776, 4783, 4925, 7779, 8313, 8765, 9224. The Word for them is closed up, nos. 3773, 4783, 8780. They do not see, and do not attend to, all those things which the Lord so often spake concerning love and charity, and concerning their fruits, that is, goods in act, concerning which, nos. 1017, 3416. Neither do they know what good is,

nor consequently what heavenly love is, nor what charity is, nos. 2417, 3603, 4136, 9995.

Faith separate from charity is no faith, nos. 654, 724, 1162, 1176, 2049, 2116, 2343, 2349, 3419, 3849, 3868, 6348, 7039, 7342, 9783. Such a faith perishes in the other life, nos. 2228, 5820. When faith alone is accepted as a principle, truths are contaminated by the falsity of the principle, no. 2435. Such persons also do not suffer themselves to be persuaded, because it is against their principle, no. 2385. Doctrinals concerning faith alone destroy charity, nos. 6353, 8094. Those who separate faith from charity were represented by Cain, Ham, Reuben, by the first-born of the Egyptians, and the Philistines, nos. 3325, 7097, 7317, 8093. Those who make faith alone saving, excuse an evil life, and those who lead an evil life have no faith, because they have no charity, nos. 3865, 7766, 7778, 7790, 7950, 8094. They are inwardly in the falsities of their evil, although they are not aware of it, nos. 7790, 7950. Wherefore good cannot be conjoined to them, nos. 8981, 8983. In the other life they are opposed to good, and opposed to those who are in good, nos. 7097, 7127, 7317, 7502, 7545, 8096, 8313. The simple in heart and yet wise, know what the good of life is, and thus what charity is, but not what a separated faith is, nos. 4741, 4754.

All things of the Church have relation to good and truth, and consequently to charity and faith, nos. 7752-7754. The Church is not with a man until truths are implanted in his life, and thus have become the good of charity, no. 3310. Charity constitutes the Church, and not faith separated from charity, nos. 809, 916, 1798, 1799, 1834, 1844. The Internal of the Church is charity, nos. 1799, 7755. Wherefore there is no Church where there is no charity, nos. 4766, 5826. The Church would be one, if all were looked upon from charity, although men might differ as to the doctrinals of faith and the rituals of worship, nos. 1285, 1316, 1798, 1799, 1834, 1844, 2385, 2982, 3267, 3451. How much good there would be in the Church if charity were regarded in the first place, and faith in the second, nos. 6269, 6272. Every Church begins from charity, but in process of time turns aside to faith, and at length to faith alone, nos. 1834, 1835, 2231, 4683, 8094. At the last time of the Church there is no faith, because there is no charity, no. 1843. The worship of the Lord consists in a life of charity, nos. 8254, 8256. The quality of worship is according to the quality of charity, no. 2190. The men of the external Church have an Internal, if they are in charity, nos. 1100, 1102, 1151, 1153. The doctrine in the Ancient Churches was the doctrine of life, which is the doctrine of charity, and not the doctrine of a separated faith, nos. 2385, 2417, 3419, 3420, 4844, 6628, 7259-7262.

The Lord inseminates and implants truth in the good of

charity when He regenerates a man, nos. 2063, 2189, 3310. Otherwise the seed, which is the truth of faith, cannot take root, no. 880. Goods and truths then increase, according to the quality and quantity of the charity received, no. 1016. The light of a regenerate person is not from faith, but from charity through faith, no. 854. When a man is being regenerated, the truths of faith enter with the delight of affection, because he loves to do them; and they are reproduced with the same affection, because the two cohere, nos. 2484, 2487, 3040, 3066, 3074, 3336, 4018, 5893.

Those who live in love to the Lord, and in charity towards the neighbour, lose nothing to eternity, because they are conjoined to the Lord; but it is otherwise with those who are in a separated faith, nos. 7506, 7507. A man remains such as is his life of charity, not such as his separated faith is, no. 8256. All the states of delight of those who have lived in charity, return in the other life, and increase immensely, no. 823. Heavenly blessedness flows from the Lord into charity, because into the very life of a man; but not into faith without charity, no. 2363. All are regarded in heaven from charity, and no one is regarded from a separated faith, nos. 1258, 1394. All in the heavens are also associated according to their loves, no. 7085. No one is admitted into heaven by thinking good, but by willing it, nos. 2401, 3459. Unless doing good is conjoined with willing good and thinking good, there is no salvation; nor is there any conjunction of the internal man with the external, no. 3987. In the other life none receive the Lord and faith in Him, except those who are in charity, no. 2343.

Good is in a perpetual desire and effort therefrom of conjoining itself with truths, and consequently of conjoining charity with faith, nos. 9206, 9207, 9495. The good of charity acknowledges its own truth of faith, and the truth of faith, its own good of charity, nos. 2429, 3101, 3102, 3161, 3179, 3180, 4358, 5807, 5835, 9637. Hence there is a conjunction of the truth of faith and the good of charity, concerning which see nos. 3834, 4096, 4097, 4301, 4345, 4353, 4364, 4368, 5365, 7623, 7627, 7752, 7762, 8530, 9258, 10555. Their conjunction is like a marriage, nos. 1904, 2173, 2508. The law of marriage is for two to become one according to the Word of the Lord, nos. 10130, 10168, 10169. Consequently also faith and charity, nos. 1904, 2173, 2508. Wherefore faith which is faith, as to its essence is charity, nos. 2228, 2839, 3180, 9783. As good is the *Esse* of a thing, and truth the *Existere* from it, so also charity is the *Esse* of the Church, and faith the *Existere* from it, nos. 3049, 3180, 4574, 5002, 9154. The truth of faith lives from the good of charity; consequently, a life according to the truths of faith is charity, nos. 1589, 1947, 2572, 4070, 4096, 4097, 4736, 4757, 4884, 5147, 5928, 9154,

9667, 9841, 10729. There can be no faith except in charity, and if faith is not in charity, there is no good in it, nos. 2261, 4368. Faith with a man is not living, when he only knows and thinks the things belonging to faith; but when he wills them and from willing does them, no. 9224.

There is no salvation by faith, but by a life according to the truths of faith, which life is charity, nos. 379, 389, 2228, 4663, 4721. Those are saved who from the doctrine of the Church think that faith alone saves, if they do what is just for the sake of justice, and what is good for the sake of good; for thus they are still in charity, nos. 2442, 3242, 3459, 3463, 7506, 7507. If a mere faith of the thought would save, all would be saved, nos. 2228, 10659. Charity constitutes heaven with a man, and not faith apart from it, nos. 3513, 3584, 3815, 9832, 10714, 10715, 10721, 10724. In heaven all are regarded from charity, and not from faith, nos. 1258, 1394, 2401, 4802. The Lord's conjunction with a man is not by faith, but by a life according to the truths belonging to faith, nos. 9380, 10143, 10153, 10310, 10578, 10645, 10648. The Lord is the tree of life, the goods of charity are the fruits, and faith the leaves, nos. 3427, 9337. Faith is the lesser luminary, and good the greater, nos. 30-38.

The angels from the Lord's celestial kingdom do not know what faith is, so that they do not even name it; but the angels from the Lord's spiritual kingdom speak of faith, because they reason concerning truths, nos. 202, 203, 337, 2715, 3246, 4448, 9166, 10786. The angels in the Lord's celestial kingdom say only, Yea, yea, or Nay, nay; but the angels of the Lord's spiritual kingdom reason whether a thing is so or not so, when the conversation is concerning the spiritual truths which belong to faith, nos. 2715, 3246, 4448, 9166, 10786; where the Lord's words are explained: "*Let your discourse be, Yea, yea, Nay, nay; what is beyond these is from evil*" (Matt. v. 37). The celestial angels are of such a quality because they apply the truths of faith immediately to the life, and do not first store them in the memory, as is done by the spiritual angels; for this reason the celestial angels are in the perception of all things belonging to faith, nos. 202, 585, 597, 607, 784, 1121, 1387, 1398, 1442, 1919, 5113, 5897, 6367, 7680, 7877, 8521, 8780, 9915, 9995, 10124.

The trust or confidence, which in an eminent sense is called saving faith, exists only with those who are in good as to life, consequently, with those who are in charity, no. 2982, 4352, 4683, 4689, 7762, 8240, 9239, 9245. Few know what that confidence is, nos. 3868, 4352.

What difference there is between believing those things which are from God, and believing in God, nos. 9239, 9243. It is one thing to know, another to acknowledge, and still another to have faith, nos. 896, 4319, 5664½. There are things of faith which are

scientific, things of faith which are rational, and things of faith which are spiritual, nos. 2504, 8078. The first thing is the acknowledgment of the Lord, no. 10083. All which flows in with a man from the Lord is good, nos. 1614, 2016, 2751, 2882, 2883, 2891, 2892, 2904, 6193, 7643, 9128.

There is a persuasive faith, which nevertheless is not faith, nos. 2343, 2682, 2689, 3427, 3865, 8148.

From various chains of reasoning it appears as though faith were prior to charity, but this is a fallacy, no. 3324. From the mere light of reason it may be known that good, and consequently charity, is in the first place, and truth and consequently faith, in the second, no. 6273. Good and thus charity, is actually in the first place, that is, is the first thing of the Church; and truth, and thus faith, is in the second place, that is, is the second thing of the Church, although it appears otherwise, nos. 3324, 3325, 3330, 3336, 3494, 3539, 3548, 3556, 3570, 3576, 3603, 3701, 3995, 4337, 4601, 4925, 4926, 4928, 4930, 5351, 6256, 6269, 6272, 6273, 8042, 8080, 10110. Among the ancients also they disputed concerning the first, that is, concerning the first-born of the Church, whether it is faith or charity, nos. 367, 2435, 3324.

122. The twelve disciples of the Lord represented the Church in respect to all things of faith and charity in the aggregate, just like the twelve tribes of Israel, nos. 2129, 3354, 3488, 3858, 6397. Peter, James, and John represented faith, charity, and the goods of charity, in their order, no. 3750. Peter represented faith, see nos. 4738, 6000, 6073, 6344, 10087, 10580; and John represented the goods of charity, see the Preface to the 18th and 22nd chapters of Genesis. By *Peter's thrice denying the Lord before the cock crew the third time* was represented, that, at the last time of the Church, there would be no faith in the Lord, because no charity, for, in the representative sense, Peter there denoted faith, nos. 6000, 6073. The cock-crowing, as well as the twilight, signify in the Word the last time of the Church, see no. 10134; and three or thrice signify what is complete to the end, nos. 2788, 4495, 5159, 9198, 10127. The same is signified by the Lord's saying to Peter, when Peter saw John follow the Lord, "*What is it to thee, Peter? follow thou Me, John*;" for Peter said of John, "*What [is] this one?*" (John xxi. 21, 22); no. 10087. Because John represented the good of charity, he lay on the Lord's breast, nos. 3934, 10081. That the good of charity constitutes the Church, is also signified by the words of the Lord addressed to John from the cross (John xix. 26, 27), "*Jesus saw His mother and the disciple whom He loved, who stood by; and He said to His mother, Woman, behold thy son; and He said to that disciple, Behold thy mother; and from that hour that disciple took her to*

himself." John signifies the good of charity, and a woman and a mother, the Church; and the whole passage signifies that the Church will be where the good of charity is; that a woman in the Word means the Church, see nos. 252, 253, 749, 770, 3160, 6014, 7337, 8994; likewise a mother, nos. 289, 2691, 2717, 3703, 257, 5581, 8897, 10490. All the names of persons and places in the Word signify things abstractedly from them, see nos. 768, 1888, 4310, 4442, 10329.

PIETY.

123. MANY believe that spiritual life, that is, the life which leads to heaven, consists in piety, in outward holiness, and in renouncing the world. Yet piety apart from charity, outward holiness apart from inward holiness, and renouncing the world apart from a life in the world, do not constitute spiritual life; but it is constituted by piety flowing from charity; by outward holiness flowing from inward holiness; and by renouncing the world coupled with a life in the world.

124. Piety consists in thinking and speaking piously; in praying assiduously, and in behaving then with humility; in attending churches, and in devoutly listening to the preaching there; in partaking frequently during the year of the Holy Supper; and in observing in like manner the other acts of Divine worship, according to the ordinances of the Church. But the life of charity consists in willing and doing good to the neighbour; and in acting from a principle of what is just and fair, and good and true, in every work and in every office; in a word, the life of charity consists in the practice of uses. Divine worship consists primarily in the life of charity, and secondarily in piety. Wherefore, he who separates the one from the other, that is, he who leads a life of piety, and not at the same time a life of charity, does not worship God. It is true, he thinks of God, yet he does not think from God, but from himself; for he constantly thinks of himself, and not at all of the neighbour; and if he does think of the neighbour, he has no respect for him, unless he is of a like quality. He also thinks of heaven as a reward; and for this reason there is in his mind the idea of merit, and also the love of self, as well as a contempt or disregard for uses, and thus of the neighbour; at the same time also there is present with him a faith in his own guiltlessness. From this it may appear, that a life of piety separated from a life of charity, is not the spiritual life which ought to be in Divine worship. (See Matt. vi. 7, 8.)

125. Outward holiness is like such piety; but it is not holy with a man, unless his Internal is holy; for the quality of a man's External is according to the quality of his Internal, because the former proceeds from the latter, as an action proceeds

from its spirit: outward holiness, therefore, apart from inward holiness, is natural, and not spiritual. For this reason it is that such holiness exists among the wicked just as much as among the good; and that those who place in it the whole of worship, are, for the most part, empty, that is, destitute of the knowledges of good and truth; when yet goods and truths are the very holy things which ought to be known, believed, and loved, because they are from the Divine, and because the Divine is thus within them. Inward holiness, therefore, consists in loving good and truth, because they are good and true, and in loving what is just and sincere, because it is just and sincere. So far as a man loves these in such a manner, so far he himself and his worship are spiritual; because so far he wills to know and to do them: but so far as he does not love them in such a manner, he as well as his worship are natural; and so far he does not will to know and to do them. External worship apart from internal worship may be compared to the life of respiration apart from the life of the heart; but external worship which flows from internal worship may be compared to the life of respiration which is conjoined with the life of the heart.

126. With respect to the renunciation of the world: It is believed by many, that renouncing the world, and living in the spirit and not in the flesh, consists in casting away worldly things, which are chiefly riches and places of honour; and, further, in constantly going about, in pious meditation concerning God, salvation, and eternal life; and in spending one's life in prayer, in reading the Word, and pious books, and also in doing penance. But this is not meant by renouncing the world. Renouncing the world means loving God and loving the neighbour; and God is loved when a man lives according to His commandments; and the neighbour is loved, when a man performs uses. In order therefore that a man may receive the life of heaven, it is absolutely necessary that he live in the world, and engage in its various duties and vocations. A life sequestered from worldly things, is a life of thought, and of faith separated from a life of love and charity; and in such a life willing good and doing good to the neighbour perish. And when the latter perish, spiritual life is like a house without any foundation, which gradually either subsides, or cracks and gapes open, or else totters until it falls.

127. That to worship the Lord is to do good, appears from the Lord's words, in Matthew (vii. 24-27), and in Luke (vi. 47-49), "*Therefore whosoever heareth My words, and doeth them, I will liken him unto a prudent man who built his house upon a rock. But he who heareth My words, and doeth them not, I shall*

liken unto a foolish man who built his house upon the sand ; or upon the ground without any foundation.

128. From this it is evident that a life of piety avails, and is accepted by the Lord, so far as the life of charity is conjoined with it ; for this latter life is primary, and such as this latter life is, such is the quality of the former life. It appears, further, that outward holiness avails, and is accepted by the Lord, so far as it proceeds from inward holiness ; for such as is the quality of the latter, such is that of the former. And lastly, that a renunciation of the world avails, and is accepted by the Lord, so far as it is carried out in the world ; for the world is renounced by those who put away the love of self and the world, and who in every office, in every business, and in every work, act justly and sincerely from an interior, and therefore a heavenly, origin. This origin abides in a man's life when he acts rightly, sincerely, and justly, because it is in accordance with the Divine laws.

FROM THE HEAVENLY ARCANA.

129. A life of piety apart from a life of charity does not avail, but when combined with it, it is of use, no. 8252, *et seq.* Outward holiness apart from inward holiness is not holy, nos. 2190, 10177. Concerning the quality of those in the other life, who have lived in outward, and not inward, holiness, nos. 951, 952.

There is an internal and an external of the Church, no. 1098. There is internal and external worship ; the quality of each, nos. 1083, 1098, 1100, 1151, 1153. It is internal things that constitute worship, no. 1175. External worship apart from internal, is no worship, nos. 1094, 7724. There is an internal in worship, if the man's life is the life of charity, nos. 1100, 1151, 1153. A man is in true worship when he is in love and charity, that is, when he is in the good of life, nos. 1618, 7724, 10242. The quality of worship is according to good, no. 2190. Real worship is a life according to the commandments of the Church which are derived from the Word, nos. 7884, 9921, 10143, 10153, 10205, 10645.

True worship with a man is from the Lord, and not from the man himself, nos. 10203, 10299. The Lord desires worship from a man for the sake of the man's salvation, and not for the sake of His glory, nos. 4593, 8263, 10646. It is believed that the Lord desires worship from the man for the sake of glory ; but they who believe thus do not know what Divine glory is, nor that Divine Glory consists in the salvation of the human race ; this glory is imparted to a man, when he attributes

nothing to himself, and when he puts away Self (*proprium*) by humbling himself; for the Divine is then first able to flow in, nos. 4347, 4593, 5957, 7550, 8263, 10646. Humility of the heart exists with a man from the acknowledgment of Self; which means, that he is nothing but evil, and that from himself he has no ability; and from a consequent acknowledgment of the Lord, which means, that from Him there is nothing but good, and that He can do all, nos. 2327, 3994, 7478. Only into an humble heart can the Divine flow; because so far as a man is in humility, so far he is removed from Self (*proprium*), and thus from the love of self, nos. 3994, 4347, 5957. From this it follows, that the Lord does not desire humility for His sake, but for the sake of the man, so that he may be in a state of receiving the Divine, nos. 4347, 5957. Apart from humility worship is not worship, nos. 2327, 2423, 8873. The quality of external humility without any internal, nos. 5420, 9377. The quality of humility of the heart, which is internal humility, no. 7478. With the wicked there is no humility of the heart, no. 7640.

Those who have no charity and no faith, are in external worship without any internal, no. 1200. If the love of self and the love of the world reign interiorly with a man, his worship is external without any internal, no matter how it may appear in the external form, nos. 1182, 10307, 10308, 10309. External worship in which the love of self reigns interiorly, as is the case with those who are from Babylon, is profane, nos. 1304, 1306-1308, 1321, 1322, 1326. To imitate heavenly affections in worship, when a man is in evils from the love of self, is infernal, no. 10309.

What the quality of external worship is when it proceeds from internal worship, and when it does not, may be seen and concluded from what has been said and adduced above concerning the Internal and External Man.

Further particulars concerning those who renounce the world and those who do not renounce it; the quality of such, and their lot in the other life, may be seen in the work on *Heaven and Hell*, in the two chapters which treat of the Rich and Poor in Heaven, nos. 357-365; and of the Life that leads to Heaven, nos. 528-535.

CONSCIENCE.

130. CONSCIENCE is formed with a man from the particular religion, in which he is, according to its reception inwardly in himself.

131. Conscience is formed with a man of the Church through the truths of faith from the Word, or from the doctrine derived from the Word, according to their reception in the heart. For when a man is acquainted with the truths of faith, and apprehends them in his own way, and afterwards wills and does them, he receives conscience. Reception in the heart means reception in the will; for a man's will is what is called the heart. Hence, those who have conscience, say what they say from the heart, and do what they do from the heart. They also have an undivided mind, for they act according to what they understand and believe to be true and good.

132. A more perfect conscience is possible with those who are more enlightened than others in the truths of faith, and who excel others in clear perception, than with those who are less enlightened, and are in obscure perception.

133. The real spiritual life of a man resides in a true conscience; for his faith conjoined with charity is in it. Acting from conscience, therefore, with such persons means acting from their own spiritual life, and acting in opposition to conscience means acting in opposition to their very life. Hence also it is, that such persons are in the quiet of peace and in internal blessedness when they act in accordance with conscience; and that they are in disquiet and also in pain when they act in opposition to it. This pain is what is called the gnawing of conscience.

134. Man has a conscience of what is good, and a conscience of what is just. The conscience of what is good is the conscience of the internal man, and the conscience of what is just, the conscience of the external man. The conscience of what is good consists in acting according to the commandments of faith from an internal affection; but the conscience of what is just, in acting according to civil and moral laws from an ex-

ternal affection. Those who have the conscience of what is good, have also the conscience of what is just; but those who have only the conscience of what is just, possess the ability to receive the conscience of what is good; and they, also, do receive it upon being instructed.

135. As conscience with those who are in charity towards the neighbour is formed through the faith of truth, they have the conscience of truth; but as with those who are in love to the Lord, it is formed through the love of truth, they have the conscience of good. The conscience of the latter is of a higher order, and is called perception of truth from good. Those who have the conscience of truth are from the Lord's spiritual Kingdom; but those who have that higher conscience which is called perception, are from the Lord's celestial Kingdom.

136. But let examples illustrate what conscience is. If a man have possession of another's property, that other being ignorant of the fact, and thus can appropriate it to himself without fear of the law, or of the loss of honour and reputation; and nevertheless restores it to the other because it is not his own, he has conscience; for he does what is good for the sake of what is good, and what is just for the sake of what is just. Again, if any one has it in his power to obtain an office, but knows that another person, also a candidate, would be more useful to the country; and he yields to the other man, for the sake of the country's good, he has a good conscience. So in all other cases.

137. From this the character of those who have no conscience may be inferred. They are known by their being the converse of this. Those who for the sake of gain do anything to cause what is unjust to seem to be just, and what is evil seem to be good, and conversely, have no conscience. Such persons do not know what conscience is; and if they are instructed concerning it, they do not believe it, and some are not even willing to know. Of this character are those, who do all things for the sake of themselves and the world.

138. Those who have not received conscience in this world, cannot receive it in the other life; wherefore, they cannot be saved. The reason is, that they have no plane into which heaven, that is, the Lord through heaven, may flow, and through which He may operate, and so draw them to Himself; for conscience is the plane and receptacle of the influx of heaven.

FROM THE HEAVENLY ARCANA.

139. *Concerning Conscience.* Those who have no conscience, do not know what conscience is, nos. 7490, 9121. There are some who laugh at conscience, when they hear what it is, no. 7217. Some believe that conscience is nothing; some that it is a natural feeling of pain causing sadness, which arises either from causes in the body, or in the world; and some that it is something with people generally which arises from their religion, no. 950. Some do not know that they have a conscience, when yet they have one, no. 2380.

The good have conscience, but not the evil, nos. 831, 965, 7490. Those have conscience who are in love to God and in love towards the neighbour, no. 2380. Those chiefly have conscience, who have been regenerated by the Lord, no. 977. Those who are in truths alone, and not in a life according to them, have no conscience, nos. 1076, 1077, 1919. Those who do good from natural good, and not from religion, have no conscience, no. 6208.

Conscience with a man is from the doctrine of his Church, or from his particular religion, and it is according thereto, no. 9112. Conscience with a man is formed from those things which belong to his religion, and which he believes to be true, nos. 1077, 2053, 9113. Conscience is an internal bond, by which a man is induced to think, speak, and do good; and by which he is withheld from thinking, speaking, and doing evil; and indeed not for the sake of himself and the world, but for the sake of what is good, true, just, and upright, nos. 1919, 9120. Conscience is an internal dictate, that a man ought to act so, or not so, nos. 1919, 1935. Conscience, in its essence, is a consciousness of what is true and right, nos. 986, 8081. The new will with a spiritual regenerate man is conscience, nos. 927, 1023, 1043, 1044, 4299, 4328, 4493, 9115, 9596. Spiritual life with a man is from conscience, no. 9117.

There is true conscience, spurious conscience, and false conscience, concerning which see no. 1033. The more that conscience has been formed from genuine truths, the more it is true, nos. 2053, 2063, 9114. In general, conscience is twofold, interior and exterior; interior conscience is that of spiritual good, which in its essence is truth, and exterior conscience is that of moral and civil good, which in its essence is what is sincere and just, and in general what is right, nos. 5145, 10296.

The pang of conscience is an anxiety of the mind on account of any injustice, insincerity, and evil which a man believes to be against God, and against the good of the neighbour, no. 7217. If there is a feeling of anxiety when a man thinks evil, it arises from conscience, no. 5470. The pang of conscience

consists in an anguish felt on account of any evil which a man does, and also on account of the privation of good and truth, no. 7217. Inasmuch as temptation is a combat of truth and falsity in a man's interiors, and as in temptations there is a feeling of pain and anxiety, therefore none other are admitted into spiritual temptations, except those who have conscience, no. 847.

Those who have conscience speak and act from the heart, nos. 7935, 9114. Those who have conscience do not swear in vain, no. 2842. Those who have conscience are in a state of interior blessedness when they do what is good and just according to conscience, no. 9118. Those who have conscience in this world, have conscience also in the other life, and are there among the happy, no. 965. The influx of heaven takes place with a man into conscience, nos. 6207, 6213, 9122. The Lord rules the spiritual man through conscience, which with him is an internal bond, nos. 1835, 1862. Those who have conscience have interior thought, but those who have no conscience, have only exterior thought, nos. 1919, 1935. Those who have conscience, think from the Spiritual, while those who have no conscience, think only from the Natural, no. 1820. Those who have no conscience, are only external men, no. 4459. The Lord rules those who have no conscience through external bonds, such as are all those things which belong to the love of self and of the world, and as consequently relate to the fear of the loss of reputation, honour, office, gain, or wealth, and to the fear of the law, and of the loss of life, nos. 1077, 1080, 1835. Those who have no conscience, and still suffer themselves to be ruled by those external bonds, are able to discharge in the world the duties of high offices, and to do good, just as well as those who have conscience; but the former do so in an external form from external bonds, but the latter in an internal form from internal bonds, no. 6207.

Those who have no conscience are desirous of destroying conscience with those who have it, no. 1820. Those who have no conscience in this world, have no conscience in the other life, nos. 965, 9122. Wherefore, those who are in hell do not feel any pang of conscience on account of the evils they have done in the world, nos. 965, 9122.

Who, and of what quality, and how troublesome, the morbidly conscientious are, and to what things they correspond in the spiritual world, nos. 5386, 5724.

Those who are from the Lord's spiritual kingdom, have a conscience, which has been formed in their intellectual part, nos. 863, 865, 875, 895, 927, 1043, 1044, 1555, 2256, 4328, 4493, 5113, 6367, 8521, 9115, 9915, 9995, 10124. It is otherwise with those who are in the Lord's celestial kingdom, nos. 927, 2256, 5113, 6367, 8521, 9915, 9995, 10124.

140. *Concerning Perception.* Perception consists in seeing by influx from the Lord what is true and good, nos. 202, 895, 7680, 9128. Perception exists only with those who are in the good of love from the Lord to the Lord, nos. 202, 371, 1442, 5228. Perception exists in heaven with those, by whom, while they lived as men in the world, the doctrinals of the Church which are from the Word, were applied immediately to the life, and were not first committed to the memory; the interiors of their minds were thus formed for the reception of the influx of the Divine; and for this reason their understandings are in a continual state of enlightenment in heaven, nos. 104, 495, 503, 521, 536, 1616, 1791, 5145. They know innumerable things, and their wisdom is unbounded, nos. 2718, 9543. Those who are in perception, do not reason concerning the truths of faith, and should they reason their perception would perish, nos. 586, 1398, 5897. Those who believe that they know and are wise from themselves, cannot have any perception, no. 1386. The learned are unable to comprehend what this perception is; from experience, no. 1387.

Those who are in the Lord's celestial kingdom, have perception; but those who are in the spiritual kingdom, have no perception, but conscience instead, nos. 805, 2144, 2145, 8081. Those who are in the Lord's celestial kingdom do not think from faith, like those who are in the Lord's spiritual kingdom, because those who are in the celestial kingdom are in the perception from the Lord of all things of faith, nos. 202, 597, 607, 784, 1121, 1387, 1398, 1442, 1919, 7680, 7877, 8780. Wherefore the celestial angels say concerning the truths of faith, only Yea, yea, or Nay, nay, because they perceive and see them; but the spiritual angels reason concerning the truths of faith, whether they are so, or not, nos. 2715, 3246, 4448, 9166, 10786; where the words of the Lord are explained (Matt. v. 37), "*Let your communication be Yea, yea, Nay, nay: what is more than these, cometh from evil.*" Because the celestial angels know the truths of faith from perception, they are not even willing to mention faith, nos. 202, 337. The distinction between the celestial and the spiritual angels, nos. 2088, 2669, 2708, 2715, 3235, 3240, 4788, 7068, 8521, 9277, 10295. Concerning the perception of those who belonged to the Most Ancient Church, which was a celestial Church, nos. 125, 597, 607, 784, 895, 1121, 5121.

There is interior and exterior perception, nos. 2145, 2171, 2831, 5920. In the world there is a perception of what is just and fair, but rarely a perception of spiritual truth and good, nos. 2831, 5937, 7977. The light of perception is altogether different from the light of confirmation; and is not like it, although to some it may appear as if it were, nos. 8521, 8780.

FREEDOM.

141. ALL freedom belongs to love; for what a man loves he does freely. Hence also all freedom belongs to the will; for what a man loves he also wills; and since love and will constitute a man's life, so also does freedom. From this it may appear what freedom is, namely, that it is what belongs to the love and the will, and hence to the life of a man; from whence it is that what a man does from freedom appears to him as though it came from Self.

142. Doing evil from freedom appears like freedom, when yet it is bondage, because it is the freedom which arises from the love of self and the love of the world, and these loves are from hell. After death, such freedom also is actually turned into bondage, for then the man who has been in such freedom, becomes in hell a base slave. But doing good from freedom constitutes freedom itself, because it proceeds from love to the Lord and love towards the neighbour, and these loves are from heaven. This freedom also remains after death, and then becomes real freedom; for the man who has possessed it becomes in heaven like a son of the house. This the Lord teaches in what follows (John viii. 34-36), "*Whosoever committeth sin is the bond-servant of sin. And the bond-servant abideth not in the house for ever; the Son abideth for ever. If, therefore, the Son shall make you free, ye shall be free indeed.*" Now, because all good is from the Lord, and all evil from hell, it follows, that freedom consists in being led by the Lord, and bondage in being led by hell.

143. A man has the freedom of thinking evil and falsity, and also of doing them, so far as he is not restrained by the laws, and indeed for this reason, that he may have the capacity of being reformed; for goods and truths have to be implanted in his love and in his will, in order that they may become a part of his life; and this cannot be brought about unless he has the freedom of thinking evil and falsity, as well as good and truth. This freedom is granted to every man by the Lord; and so far as when he rejects evil and falsity he thinks of good and truth, the Lord implants them in his love and in his will, and consequently in his life, and thus reforms the man.

What is inseminated in freedom, remains ; but what is inseminated under compulsion, does not remain, because that which is compulsory does not proceed from the will of the man, but from the will of him who uses compulsion. Hence, also, it is, that worship from freedom is well pleasing to the Lord, but not worship from compulsion ; for worship from freedom is worship from love, but worship from compulsion is not so.

144. Although the freedom of doing good and the freedom of doing evil appear alike in the outward form, they are as different, and as far removed from each other, as heaven is from hell. The freedom of doing good is also from heaven, and is called heavenly freedom ; but the freedom of doing evil is from hell, and is called infernal freedom. So far also as a man is in the one, so far he is not in the other ; for no man can serve two masters (Matt. vi. 24). The same also appears from this consideration, that not to be allowed to will evil and to think falsity at their good pleasure, is believed by those who are in infernal freedom to be bondage and compulsion ; while those who are in heavenly liberty shudder at willing evil and thinking falsity, and if compelled to do so, they would feel tortured.

145. Since acting from freedom appears to a man like acting from Self (*proprium*), heavenly freedom, therefore, may also be called a man's heavenly Self (*proprium*), and infernal freedom his infernal Self (*proprium*). Into his infernal Self (*proprium*) a man is born, and this Self is evil ; but into the heavenly Self (*proprium*) a man is introduced by reformation, and this Self is good.

146. From this it may appear what is meant by the freedom of choice ; namely, that it means doing good from choice, that is, from the will ; and that those who are led by the Lord are in that freedom ; but those are led by the Lord who love good and truth for the sake of good and truth.

147. A man may know the quality of his freedom, from the delight which he feels when he thinks, speaks, acts, hears, and sees ; for all delight belongs to love.

FROM THE HEAVENLY ARCANA.

148. All freedom belongs to the love or affection ; for what a man loves, he does freely, nos. 2870, 3158, 8987, 8990, 9585, 9591. Since freedom belongs to the love, it is the life of

every one, no. 2873. There is heavenly freedom and there is infernal freedom, nos. 2870, 2873, 2874, 9589, 9590. Heavenly freedom belongs to the love of good and truth, nos. 1947, 2870, 2872. And since the love of good and truth is from the Lord, freedom itself consists in being led by the Lord, nos. 892, 905, 2872, 2886, 2890-2892, 9096, 9586-9591. Through regeneration a man is introduced by the Lord into heavenly freedom, nos. 2874, 2875, 2882, 2892. A man ought to be in freedom, in order that he may be regenerated, nos. 1937, 1947, 2876, 2881, 3145, 3158, 4031, 8700. Otherwise the love of good and truth cannot be implanted in a man, and appropriated to him, so as to appear his own, nos. 2877, 2879, 2880, 2888, 8700. Nothing is conjoined to a man which is done under compulsion, nos. 2875, 8700. If a man could be reformed by compulsion, all would be saved, no. 2881. Compulsion is hurtful in reformation, no. 4031.

Worship from freedom is worship, but not worship from compulsion, nos. 1947, 2880, 7349, 10097. Repentance ought to be practised in a free state; what is done in a state of coercion is of no avail, no. 8392. What states of coercion are, no. 8392.

A man is permitted to act from the freedom of reason, that good may be provided for him; and on that account he is in the freedom of thinking and willing, and even of doing evil, so far as the laws do not forbid it, no. 10777. A man is kept by the Lord between heaven and hell, and thus in a state of equilibrium, that he may be in freedom for the sake of his reformation, nos. 5982, 6477, 8209, 8987. What is inseminated in freedom remains, but not what is inseminated under compulsion, nos. 9588, 10777. Wherefore freedom is never taken away from any one, nos. 2876, 2881. No one is compelled by the Lord, nos. 1937, 1948. How the Lord through freedom leads a man into good; namely, through freedom he turns the man away from evil, and inclines him to good, so gently and quietly that he does not know otherwise than that all proceeds from himself, no. 9587.

Compelling one's self comes from freedom, but not being compelled, nos. 1937, 1947. A man ought to compel himself to resist evil, nos. 1937, 1947, 7914. He ought also to compel himself to do good as of himself, but still to acknowledge that it is from the Lord, nos. 2883, 2891, 2892, 7914. A man is in greater freedom in the temptation combats in which he conquers, because he then compels himself interiorly to resist evils, although it appears otherwise, nos. 1937, 1947, 2881. In every temptation there is freedom, but this freedom is with the man interiorly from the Lord; and therefore he struggles and desires to conquer, and not to be conquered, which he would not do unless he had freedom, nos. 1937, 1947, 2881. The Lord does this through the affection of truth and good, which is impressed

on the internal man, the man himself being ignorant of it, no. 5044.

Infernal liberty consists in being led by the loves of self and of the world, and by their lusts, nos. 2870, 2873. Those who are in hell do not know any other freedom, no. 2871. Heavenly freedom is as far removed from infernal liberty as heaven is removed from hell, nos. 2873, 2874. Infernal liberty in itself is bondage, nos. 2884, 2890. Because being led by hell is bondage, nos. 9586, 9589-9591.

All freedom is like a man's Self (*proprium*), and according to it, no. 2880. Through regeneration a man receives from the Lord a heavenly Self (*proprium*), nos. 1937, 1947, 2882, 2883, 2891. The quality of the heavenly Self (*proprium*), nos. 164, 5660, 8480. This Self (*proprium*) appears to the man as his own Self (*proprium*); but it is not his, but the Lord's with him, no. 8497. Those who are in this Self (*proprium*), are in true freedom, because true freedom consists in being led by the Lord and by His Self (*proprium*), nos. 892, 905, 2872, 2886, 2890-2892, 4096, 9586, 9587-9591.

149. That freedom arises from the equilibrium between heaven and hell, and that unless a man has freedom, he cannot be reformed, is shewn in the work on *Heaven and Hell*, in the chapters concerning Equilibrium itself, nos. 589-596, and concerning Freedom, no. 597 to the end: but for the sake of showing what freedom is, and that through it a man is reformed, I will quote here from the above as follows: "It has been shewn, that the equilibrium between heaven and hell is an equilibrium between the good which is out of heaven, and the evil which is out of hell; that, therefore, it is a spiritual equilibrium which, in its essence, is freedom. Spiritual equilibrium, in its essence, is freedom, because it exists between good and evil, and between truth and falsity, and because these are spiritual: wherefore freedom consists in any one being able to will good or evil, and to think truth or falsity, and to prefer the one to the other. This freedom is given by the Lord to every man, and is never taken away from him. By virtue of its origin, it indeed belongs to the Lord, and not to the man, because it is from the Lord; nevertheless, together with life, it is given to the man as his own; and indeed to this end, that he may be reformed and saved; for apart from freedom there is no reformation and no salvation. Every one, from some rational insight is able to see, that a man is free to think either ill or well, sincerely or insincerely, justly or unjustly; and also, that he has the ability of speaking and acting well, sincerely and justly, but not of speaking and acting ill, insincerely, and unjustly, on account of the moral and civil laws, by which his External is kept in bonds. From this it is evident, that a

man's spirit, which does the thinking and willing is in freedom ; but not a man's External, which does the speaking and acting, except so far as it is in conformity with the above-mentioned laws. That a man cannot be reformed, unless he is in freedom, is on account of his being born into evils of every kind, which have to be removed, in order that he may be saved. These evils, however, cannot be removed, unless the man sees them in himself, and acknowledges them ; and afterwards no longer wills them, and at length shuns them ; it is then only that they are removed. This cannot be brought about unless the man is in good as well as in evil ; for from good, he is able to see evils, but from evil he cannot see goods. The spiritual goods which a man is able to think, he learns, from the age of childhood, by reading the Word and hearing sermons ; and moral and civil goods he learns by his life in the world. This is the first purpose for which a man should be in freedom ; the second is, that nothing is appropriated to a man, except what is done by him from an affection belonging to his love. The rest, indeed, may enter into the man, but not beyond his thought, and hence not into the will ; and that which does not penetrate into a man's will, does not become his own ; for thought derives its substance from the memory, but will from the very life [of the man]. Nothing, except what proceeds from an affection belonging to the love, is ever free ; for what a man wills, that is, what he loves, he does freely. On this account a man's freedom, and the affection which belongs to his love, that is, to his will, are a one : wherefore, a man has freedom, in order that he may be affected by truth and good, that is, that he may love them, and that they consequently may become as it were his own. In a word, whatever does not enter with a man in freedom, does not remain, because it does not become a part of his love, that is, of his will ; and whatever is not a part of a man's love, that is, of his will, does not belong to his spirit : for the *Esse* of a man's spirit is love, that is, will. In order that a man, for the sake of his reformation, may be in freedom, he is conjoined, as to his spirit, with heaven and hell ; for with every man there are spirits from hell, and angels from heaven. Through the spirits from hell the man is in his own evil ; but through the angels from heaven he is in good from the Lord. In this wise he is in a spiritual equilibrium, that is, in freedom. That angels from heaven and spirits from hell are adjoined to every man, may be seen in the chapter on the Conjunction of Heaven with the Human Race" (nos. 291-302).

MERIT.

150. THOSE who do goods with the view of obtaining merit, do not do them from the love of good, but from the love of reward; for he who is desirous of acquiring merit desires also to be rewarded; and those who do so, see their delight, and place it, in reward, and not in good; wherefore, they are not spiritual, but natural.

151. The doing of good which is [really] good, ought to flow from the love of good, and thus it ought to be for the sake of good. Those who are in that love are not willing to hear of merit: for they are in the love of doing, and perceive a satisfaction in doing; and, conversely, they are grieved if it is thought, that anything is done [by them] for the sake of self. The case herein is almost like those who do good to their friends for the sake of friendship, to a brother for the sake of the brotherly relation, to a wife and children for the sake of the wife and children, to the country for the sake of the country, and who thus do good from friendship and love. Those also who think rightly say and insist, that they do good not for the sake of themselves, but for the sake of others.

152. Those who do good for the sake of reward, do good not from the Lord, but from themselves; for they have respect primarily to themselves, because to their own good; the good of the neighbour, that is, the good of the fellow-citizen, of human society, of the country, and the Church, they regard only as a means towards an end. On this ground it is that in the good of merit there, lurks the good of self-love and of the love of the world; and this latter good is from man, and not from the Lord; and all good that is from man is not good; nay, in proportion as self and the world are latent in it, it is evil.

153. Genuine charity and genuine faith are devoid of every idea of merit; for the delight of charity is good itself, and the delight of faith is truth itself: wherefore, those who are in such charity and faith, know what good void of the idea of merit is, but not those who are not in charity and faith.

154. That good ought not to be done for the sake of reward, is taught by the Lord Himself in Luke (vi. 32-35), "*For if ye love them that love you, what thank have ye? for sinners also do the same. But rather love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the sons of the Most High.*" That from himself no man can do good that is good, the Lord teaches in John (iii. 27), "*A man can receive nothing except it be given him from heaven.*" And again (John xv. 4-8), "*Jesus said, I am the vine, ye are the branches: as the branch cannot bear fruit of itself, except it abide in the vine, no more can ye except ye abide in Me. He that abideth in Me, and I in him, the same bringeth forth much fruit; for apart from Me ye can do nothing.*"

155. Since all good and truth are from the Lord, and nothing from man; and since the good coming from man is not good, it follows, that merit does not belong to any man, but to the Lord alone. The Lord's merit consists in this, that from His own power He has saved the human race; and that He also saves those who do good from Him. On this ground it is that, in the Word, he to whom the Lord's merit and justice are ascribed, is called just; and he to whom his own justice and the merit of self are ascribed, is called unjust.

156. The very delight which dwells in the love of doing good without any view to reward, is the reward that remains to eternity; for heaven and eternal happiness are instilled into that good by the Lord.

157. Thinking and believing that those come into heaven who do good, and also that good ought to be done, in order that any one may enter heaven, does not mean having respect to reward as an end; and therefore, it does not mean placing merit in works; for even those who do good from the Lord both think and believe so: but those who think, believe, and do so, and who are not in the love of good for the sake of good, have respect to reward as an end, and they place merit in works.

FROM THE HEAVENLY ARCANA.

158. Merit and justice belong to the Lord alone,¹ nos. 9715, 9979. The merit and justice of the Lord consist in this, that He saved the human race by His own power, nos. 1813, 2025-2027, 9715, 9809, 10019. The good of the Lord's justice and merit is the good that reigns in heaven; and this good is

the good of His Divine Love by virtue of which He saved mankind, nos. 9486, 9979. No man can of himself become justice, nor claim it to himself by any right, no. 1813. The quality of those in the other life who claim justice to themselves, nos. 942, 2027. He is called just in the Word, to whom the justice and merit of the Lord are ascribed; and he is called there unjust to whom self-justice and self-merit are ascribed, nos. 5069, 9263. He who has become just from the Lord once, is just from Him continually; for justice never becomes a man's own, but is the Lord's continually, no. 9263. Those who believe in justification [as taught] in the Church, know little of regeneration, no. 5398.

A man is wise so far as he ascribes all goods and truths to the Lord, and not to himself, no. 10227. As all good and truth which is good and true, are from the Lord, and as nothing is from man; and as good from man is not good, it follows that merit does not belong to any man, but to the Lord alone, nos. 9975, 9981, 9988. Those who enter heaven put off all merit of their own, no. 4007; and they do not think of reward on account of the good they have done, nos. 6478, 9174. Those who think from the idea of merit, so far do not acknowledge that all things are of mercy, no. 6478, 9174. Those who think from the idea of merit, think of reward and remuneration; for the desire to acquire merit, means desiring to be remunerated, nos. 5660, 6392, 9975. Such persons cannot receive heaven in themselves, nos. 1835, 8478, 9977. Heavenly happiness consists in the affection of doing good without having any regard to remuneration, nos. 6388, 6478, 9174, 9984. So far as any one in the other life does good without any regard to remuneration, so far the feeling of blessedness, in an increasing ratio, flows in from the Lord: and when remuneration is thought of, this feeling is immediately dissipated, nos. 6478, 9174.

Good ought to be done without any regard to remuneration, nos. 6392, 6478; illustrated, no. 9981. Genuine charity is without any idea of merit, nos. 2343, 2371, 2400, 3887, 6388-6393; because it flows from love, and thus from the delight of doing good, nos. 3816, 3887, 6388, 6478, 9174, 9984. By reward in the Word are meant the delight and the feeling of blessedness experienced in doing good to others without any respect to reward; and this delight, and this feeling of blessedness, are felt and perceived by those who are in genuine charity, nos. 3816, 3956, 6388.

Those who do good for the sake of reward, love themselves, and not the neighbour, nos. 8002, 9210. By hirelings in the Word, are meant in the spiritual sense those who do good for the sake of reward, no. 8002. Those who do good for the sake of remuneration, in the other life desire to be waited upon [by others], and are never contented, no. 6393. They despise the

neighbour, and are angry at the Lord Himself, because they do not receive a reward, saying that they have merited one, no. 9976. Those who have separated in themselves faith from charity, in the other life, ascribe merit to faith, and also to the good works which they have done in an outward form, thus for the sake of themselves, no. 2371. Further statements concerning the quality of those in the other life who have placed merit in works, nos. 942, 1774, 1877, 2027. They are there in the lower earth, and appear to themselves to cut wood, nos. 1110, 4943, 8740; because wood, and particularly shittim wood, signifies specifically the good of merit, nos. 2784, 2812, 9472, 9486, 9715, 10178.

Those who have done good for the sake of remuneration, in the Lord's Kingdom, are subservient [to others], nos. 6389, 6390. Those who place merit in works fall in temptations, nos. 2273, 9978. Those who are in the loves of self and of the world, do not know what it means to do good without any regard to remuneration, no. 6392.

REPENTANCE, AND THE REMISSION OF SINS.

159. A PERSON who desires to be saved should confess his sins and practise repentance.

160. *Confessing one's sins* means knowing evils, seeing them in one's self, acknowledging them, declaring one's self guilty, and condemning one's self on their account. When this is done before God, it is a confession of sins.

161. *Practising repentance* consists in this, that after a person has thus confessed his sins, and from an humble heart has prayed that they may be forgiven, he desists from these sins, and leads a new life, according to the precepts of charity and faith.

162. A person who acknowledges only in a universal way that he is a sinner, and who declares himself guilty of all evils, and yet does not examine himself, that is, see his evils, makes indeed a confession, but not a confession of repentance. Since such a person does not acquaint himself with his evils, he lives afterwards, as he had done before.

163. He who leads a life of charity and faith, practises repentance daily; he reflects on the evils which are with himself; he acknowledges them, guards against them, and prays to the Lord for help. For of himself a man constantly falls, but by the Lord he is constantly raised up, and is led to good. Such is the state of those who are in good. But those who are in evil fall constantly, and are also constantly raised by the Lord; yet they are only led away so as not to fall into the most grievous evils, to which, of themselves, they tend with all their might.

164. A man who examines himself for the purpose of practising repentance, should explore his thoughts, and the intentions of his will; and there he ought to examine what he would do, if he were at liberty; that is, if he were not afraid of the laws, and the loss of reputation, honour, and gain. A man's evils are in his thoughts and intentions; and the evils which he does with the body are all from thence. Those persons who do not explore the evils of their thoughts and of their will cannot prac-

tise repentance ; for afterwards they think and will just as they did before ; and yet willing evils means doing them. This is meant by self-examination.

165. Repentance of the lips, and not of the life is not repentance. Sins are not remitted by a repentance of the lips, but by a repentance of the life. Sins indeed are continually being forgiven to a man by the Lord, for the Lord is Mercy itself ; yet sins adhere to a man, however he may think they are remitted ; nor are they removed from him, except by a life according to the precepts of true faith. So far as a man lives according to them, so far his sins are removed ; and so far as they are removed, so far they are remitted.

166. It is thought that when sins are remitted, they are wiped away, or washed off, as filth by water. Sins, however, are not wiped away, but removed ; that is, the man is withheld from them when he is kept in good by the Lord ; and when a man is kept in good, it appears to him as if he were without sins, and thus as if they had been wiped away. A man also can be kept in good, so far as he is being reformed. How a man is reformed, will be shewn in the following doctrinal chapter on Regeneration. Whoever supposes that sins are remitted in any other way is greatly deceived.

167. The signs that sins have been forgiven, that is, removed, are as follows : A delight is perceived in the worship of God for the sake of God ; in ministering to the neighbour for the sake of the neighbour, and thus in doing good for the sake of good, and in speaking the truth for the sake of the truth ; a disinclination is felt to reap merit by anything belonging to charity and faith ; evils are shunned and held in aversion, as for instance, enmities, hatreds, revenges, adulteries, and the very thoughts of these evils together with their intentions. But the signs that sins have not been forgiven, that is, removed, are as follows : God is not worshipped for the sake of God, nor is the neighbour served for the sake of the neighbour ; good, consequently, is not done, nor the truth spoken for the sake of good and truth, but for the sake of self and the world ; an inclination is felt to reap merit by one's actions : nothing undelightful is perceived in evils, such as enmity, hatred, revenge, and adulteries ; and from these evils persons think concerning them with unrestrained freedom.

168. The repentance which is practised in a state of freedom avails ; but that which is practised in a state of compulsion does not avail. States of compulsion are a state of illness, a state of dejection of the mind caused by misfortune, a state of approach-

ing death ; and further, every state of fear which deprives a man of the use of reason. When an evil man, who under a state of compulsion, promises repentance, and also does good, regains a state of freedom, he returns to his former life of evil. The case is different with a good man.

169. After a man has examined himself, and acknowledged his sins, and after he has practised repentance, he ought to continue steadfastly in good, even to the end of his life. For should he afterwards relapse into his former life of evil, and embrace it, he becomes the subject of profanation ; because he then conjoins evil with good ; wherefore his latter state becomes worse than the former ; according to these words of the Lord (Matt xii. 43-45), "*When the unclean spirit goeth out of a man, he passeth through dry places, seeking rest, and findeth it not. Then he saith, I will return into my house from whence I came out : and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more evil than himself, and they enter in and dwell there ; and the last state of that man cometh worse than the first.*" What is meant by profanation, may be seen in what follows.

FROM THE HEAVENLY ARCANA.

170. *Concerning Sin, that is Evil.* There are innumerable kinds of evil and falsity, nos. 1188, 1212, 4818, 4822, 7574. There is evil from falsity : there is falsity from evil, and there is again evil and falsity from thence, nos. 1679, 2243, 4818. What the evil of falsity is, and what its quality, nos. 2408, 4818, 7272, 8265, 8279. What the falsity of evil is, and what its quality, nos. 6359, 7272, 9304, 10302. Concerning evils by which a man incurs guilt, and concerning those by which he does not incur guilt, nos. 4171, 4172. Evils arising from the understanding, and evils arising from the will, no. 9009. The difference between prevarication, iniquity, and sin, nos. 6563, 9156.

All evils adhere to a man, no. 2116. Evils cannot be taken away from a man ; he can only be withheld from them, and kept in good, nos. 866, 868, 887, 894, 1581, 4564, 8206, 8393, 8988, 9014, 9333, 9446-9448, 9451, 10057, 10109. The Lord alone causes a man to be withheld from evil, and kept in good, nos. 929, 2406, 8206, 10109. Thus only, are evils and sins removed, and this is brought about successively, nos. 9334-9336. This is done by the Lord through regeneration, nos. 9445, 9452-9454, 9938. Evils preclude the Lord's entrance, no. 5696. A man ought to abstain from evils in order to receive good from the

Lord, no. 10109. Good and truth flow in, in the proportion in which there is an abstention from evils, nos. 2388, 2411, 10675. Being withheld from evil and kept in good is remission of sins, nos. 8391, 8393, 9014, 9444-9450. The signs whether sins are remitted or not, nos. 9449, 9450. The remission of sins consists in looking at things from good, and not from evil, no. 7697.

Evil and sin are a separation and a turning away from the Lord; and this is signified by evil and sin in the Word, nos. 4997, 5229, 5474, 5746, 5841, 9346; they are also, and signify a separation and a turning away from good and truth, no. 7589; they are, and signify what is opposed to Divine order, nos. 4839, 5076. Evil means damnation and hell, nos. 3513, 6279, 7155. Unless it is known what evil is, it is not known what hell is, no. 7181. Evils are as it were heavy, and of themselves fall into hell; likewise falsities from evil, nos. 8279, 8298. Unless it is known what the love of self and the love of the world are, it is not known what evil is, nos. 4997, 7178, 8318. All evils are from those loves, nos. 1307, 1308, 1321, 1594, 1691, 3413, 7255, 7376, 7488, 7491, 8318, 9335, 9348, 10038, 10742.

All men how many soever, are born into evils of every kind, so much so, indeed, that their Self (*proprium*) is nothing but evil, nos. 210, 215, 731, 874-876, 987, 1047, 2307, 2308, 3518, 3701, 3812, 8480, 8550, 10283, 10284, 10731. Wherefore a man must be born again, that is, regenerated in order to receive a life of good, no. 3701.

A man casts himself into hell when he does evil from assent, afterwards from purpose, and at last from delight, no. 6203. They who are in the evil of life, are in the falsities of their own evil, whether they know it or not, nos. 7577, 8094. Evil would not be appropriated to a man, if he believed, as is really the case, that all evil is from hell, and all good from the Lord, nos. 4151, 6206, 6324, 6325. In the other life evils are removed from the good, and goods from the evil, no. 2256. All in the other life are let into their interiors; the evil, thus, are let into their evils, no. 8870.

In the other life its own punishment is contained in evil, and its own reward in good, nos. 696, 967, 1857, 6559, 8214, 8223, 8226, 9048. In the other life a man does not suffer punishment for hereditary evils, because he is not to blame for them, but for his actual evils, nos. 966, 2308. The interiors of evil are foul and filthy, however differently they may appear in the outward form, no. 7046.

Evil is attributed in the Word to the Lord, and yet nothing but good proceeds from Him, nos. 2447, 6071, 6991, 6997, 7533, 7632, 7677, 7926, 8227, 8228, 8632, 9306; likewise anger, nos. 5798, 6997, 8284, 8483, 9306, 10431. Why it is said so in the

Word, nos. 6071, 6991, 6997, 7632, 7643, 7679, 7710, 7926, 8282, 9010, 9128. What is meant by bearing iniquity, when said of the Lord, nos. 9937, 9965. With the good who are infested and tempted, the Lord turns evil into good, no. 8631. Permission means leaving a man to do evil, according to his own freedom, no. 10778. Evils and falsities are ruled by the Lord through the laws of permission; and they are permitted for the sake of order, nos. 7877, 8700, 10778. The permission of evil by the Lord is not the permission of one who wills, but of one who does not will; but on account of the pressure of the end, no help can be brought, no. 7877..

171. *Concerning Falsity.* There are innumerable kinds of falsity, namely, as many as there are evils; and evils and falsities are according to their origins, which are many, nos. 1188, 1212, 4729, 4822, 7574. There is a falsity from evil, that is, the falsity of evil; and there is an evil from falsity, that is, the evil of falsity; and there is again falsity therefrom, nos. 1679, 2243. From a falsity which has been assumed as a principle, falsities flow in a long series, nos. 1510, 1511, 4717, 4721. There is a falsity from the lusts of the love of self and of the world; and there is a falsity from the fallacies of the senses, nos. 1295, 4729. There are falsities of religion, and there are falsities of ignorance, nos. 4729, 8318, 9258. There is falsity in which is good, and falsity in which there is no good, nos. 2683, 9304, 10109, 10302. There is what is falsified, nos. 7318, 7319, 10648.

The falsity of evil, its quality, nos. 6359, 7272, 9304, 10302. The evil of falsity, its quality, nos. 2408, 4818, 7272, 8265, 8279. The falsities from evil appear like rain-clouds and impure waters over the hells, nos. 8137, 8138, 8146. Such waters also signify falsities, nos. 739, 790, 7307. Those who are in hell speak falsities from evil, nos. 1693, 7351, 7352, 7357, 7392, 7699. Those who are in evil cannot do otherwise than think what is false when they think from themselves, no. 7437.

There are falsities of religion which agree with good, and such as disagree, no. 9258. If falsities of religion do not disagree with good, they produce evil only with those who are in evil of life, no. 8318. Falsities of religion are not imputed to those who are in good, but to those who are in evil, nos. 8051, 8149. Every falsity may be confirmed, and when it has been confirmed it appears like truth, nos. 5033, 6865, 8521, 8780. The confirmation of falsities of religion ought to be carefully guarded against, because chiefly by such means arises a persuasion of falsity, nos. 845, 8780. How injurious the persuasion of falsity, nos. 794, 806, 5096, 7686. The persuasion of falsity constantly stirs up confirmations of falsity, nos. 1510, 1511, 1677. Those who are in the persuasion of falsity are inwardly bound, no. 5096. When those who are in a strong persuasion

of falsity, in the other life approach others, they close up their Rational, and as it were suffocate them, nos. 3895, 5128.

Truths which are not genuine, and also falsities, may be con-associated with genuine truths; but such falsities as contain good, and not falsities in which is evil, nos. 3470, 3471, 4551, 4552, 7344, 8149, 9298. Falsities in which there is good are accepted by the Lord as truths, nos. 4736, 8149. The good, the quality of which comes from a falsity, is accepted by the Lord, if there be ignorance, and in it innocence, and a good end, no. 7887.

Evil falsifies truth, because it leads the truth away towards evil, and applies it to evil, nos. 8094, 8149. Truth is said to be falsified, when through confirmation it has been applied to evil, no. 8062. Falsified truth is opposed to truth and good, no. 8062. Further statements concerning the falsifications of truth, see nos. 7318, 7319, 10648.

172. *Concerning profanity and profanation*, spoken of above in the Doctrine, at no. 169. Profanation is a commingling with a man, of good and evil, and also of truth and falsity, no. 6348. None other can profane goods and truths, that is, the holy things of the Church and of the Word, except those who first acknowledge them, believe them, and still more live according to them, and afterwards decline from faith, do not believe the above things, and live for themselves and the world, nos. 593, 1008, 1010, 1059, 3398, 3898, 4289, 4601, 10284, 10287. He who in youth believes truths, and afterwards does not believe them, commits profanation slightly; but he who afterwards confirms himself in truths, and then denies them, commits profanation grievously, nos. 6959, 6963, 6971. They who believe truths, and live badly, also commit profanation; likewise they who do not believe truths, and lead a holy life, no. 8882. If a man after repentance of heart relapses into his former evils, he commits profanation, and then his latter state is worse than the former, no. 8394. Those who in the Christian world defile the holy things of the Word by unclean thoughts and speeches, commit profanation, nos. 4050, 5390. There are various kinds of profanation, no. 10287.

Those who have not acknowledged holy things, cannot profane them, still less those who are not acquainted with them, nos. 1008, 1010, 1059, 9188, 10287. Those who are within the Church are capable of profaning holy things, but not those who are outside of it, no. 2051. Because the Gentiles are outside the Church, and have not the Word, they cannot commit profanation, nos. 1327, 1328, 2051. Neither can the Jews profane the holy interior things of the Word and the Church, because they do not acknowledge them, no. 6963. Wherefore interior

truths were not disclosed to the Jews; for if they had been disclosed and acknowledged [by them], they would have profaned them, nos. 3398, 3479, 6963. Profanation is meant by the words of the Lord quoted above at no. 169, "*When the unclean spirit goeth out of a man, he passeth through dry places, seeking rest, and findeth it not. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more evil than himself, and they enter in and dwell there: and the last state of that man becometh worse than the first*" (Matt. xii. 43-45). By the unclean spirit going out of a man, is signified the repentance of him who is in evil; his passing through dry places and not finding any rest signifies, that the life of good to such a person is of that quality; the house into which he returns, and which he finds empty, swept, and garnished, signifies the man himself and his will, as being without good; the seven spirits which he takes to himself and with whom he returns, signify evil conjoined to good; his [new] state then being worse than his former [state], signifies profanation: this is the internal sense of these words, for the Lord spoke by correspondences. The same thing is meant by the words of the Lord to him whom He cured at the pool of Bethesda, "*Behold, thou art made whole; sin no more, lest a worse thing come unto thee than before*" (John v. 14). As well as by these words of the Lord, "*He hath blinded their eyes, and hardened their heart, that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them*" (John xii. 40); where being converted and healed, signifies committing profanation, which takes place when truth and good are acknowledged, and afterwards rejected; this would have taken place, if the Jews had been converted and healed, as was stated above.

The lot of profaners in the other life is the worst of all, because the good and truth which they acknowledged remains, and also the evil and falsity; and since they cohere, there ensues a tearing asunder of the life, nos. 571, 582, 6348. Wherefore the Lord provides most carefully against the commission of profanation, nos. 2426, 10287. A man therefore is withheld from acknowledgment and faith, if he cannot remain therein to the end of his life, nos. 3398, 3402. On this account also a man is rather kept in ignorance and in external worship, nos. 301-303, 1327, 1328. The Lord also hides away in a man's interiors the goods and truths which he has accepted by acknowledgment, nos. 6595.

Lest interior truths should be profaned, they are not revealed before the Church is at its end, nos. 3398, 3399. Wherefore the Lord came into the world, and laid open interior truths, when the Church was wholly vastated, no. 3398. See what

has been adduced on this subject in the work on *The Last Judgment and the Destruction of Babylon*, nos. 73, 74.

Babel, in the Word, signifies the profanation of good, and Chaldea, the profanation of truth, nos. 1182, 1283, 1295, 1304, 1306-1308, 1321, 1322, 1326. These profanations correspond to the prohibited degrees, that is, to the foul adulteries, spoken of in the Word, no. 6348. Profanation was represented in the Israelitish and Jewish Church by eating blood; wherefore this was so severely prohibited, no. 1003.

REGENERATION.

173. HE who does not receive spiritual life, that is, he who is not born anew by the Lord, cannot enter heaven. This the Lord teaches in John (iii. 3), "*Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.*"

174. Of his parents a man is not born into spiritual life, but into natural life. Spiritual life consists in loving God above all things and the neighbour as one's self ; and indeed according to the precepts of faith which the Lord has taught in the Word. Natural life, however, consists in loving one's self and the world more than the neighbour, yea, more than God Himself.

175. Every human being of his parents is born into the evils of the love of self and the world ; all evil which by habit has become, as it were, natural, is transmitted to the offspring ; and thus successively from parents, grand-parents and ancestors, in a long series backwards. On this account the evil handed down becomes at length so great, that the whole of a man's own life is nothing but evil. This continuous derivation of evil is broken and altered, only through the life of faith and charity from the Lord.

176. Towards that which a man derives by heredity, he continually inclines, and lapses into it ; and from that source he confirms himself in evil, and also superadds more from himself. These evils are altogether opposed to spiritual life, and are destructive of it ; wherefore, unless a man receives from the Lord a new life, namely, spiritual life ; unless, therefore, he is conceived anew, born anew, and educated anew ; that is, unless he is created anew, he belongs to the damned ; for he does not will anything else and hence does not think anything else, than what belongs to self and the world ; even as is done by those in hell.

177. No one can be regenerated, unless he is acquainted with those things which belong to the new life, that is, to those which belong to spiritual life. The things that belong to the new life, that is, to spiritual life, are the truths which are to be believed, and the goods which are to be done : the former belong to faith,

and the latter to charity. No one can know these things from himself; for a man apprehends only those things which strike his senses: from these things he has procured for himself a light which is called natural *lumen*; by means of which he sees only what belongs to the world and to himself, but not what belongs to heaven and to God. These latter things he has to learn from revelation; as, for instance, that the Lord who is God from eternity, came into the world to save the human race; that He has all power in heaven and on earth; that the whole of faith and charity, and thus all truth and good, are from Him; that there is a heaven and a hell; and that a man lives to eternity in heaven if he has done good, but in hell if he has done evil.

178. These, and many other things, belong to faith, and ought to be known by the man who is to be regenerated; for he who is acquainted with these things, can think of them, afterwards will them, and finally do them; and thus he can have a new life. Even as he, on the other hand, who does not know that the Lord is the Saviour of the human race, cannot have any faith in Him, nor love Him, and, therefore, cannot do good for His sake; and as he who does not know that all good is from the Lord, cannot think that his salvation is from Him, and still less can will that such shall be the case, and thus cannot live from the Lord; and as he who does not know that there is a hell, and that there is a heaven, and that there is eternal life, cannot even think of a life of heaven, nor apply himself so as to receive it. So it is in all other cases.

179. Every one has an internal, and an external man: the internal man is what is called the spiritual man, and the external man, what is called the natural man. Each of these has to be regenerated, in order that a man may be regenerate. With a man who is not regenerate, the external, that is, the natural man rules, and the internal man is subservient; but with the regenerate man, the internal, that is, the spiritual man rules, and the external man is subservient. From this it is evident that from birth the order of life with a man is inverted; namely, that what ought to rule is subservient, and what ought to be subservient rules. This order has to be inverted in order that a man may be saved; and this inversion can never have place except through regeneration by the Lord.

180. What is meant by the rule of the internal man, and the subservience of the external man, and conversely, may be illustrated thus: If a man places his whole good in voluptuousness, gain, and pride, and if he feels a delight in hatred and revenge, and interiorly in himself seeks for confirmatory

reasons; then his external man rules, and his internal man serves. But if a man finds his good and his delight in thinking and willing well, sincerely, and justly, and in speaking and acting outwardly in like manner, then the internal man rules and the external is subservient.

181. The internal man is regenerated first by the Lord, and the external afterwards, and the latter through the former; for the internal man is regenerated by thinking those things which belong to faith and charity; but the external, by a life in accordance therewith. This is meant by the Lord's words (John iii. 5), "*Except a man is born of water and the Spirit, he cannot enter into the kingdom of God*"; water, in the spiritual sense, means the truth of faith, and Spirit a life in accordance therewith.

182. A man who has been regenerated, as to his internal man, is in heaven, and he is there an angel with the angels, among whom he also comes after death. He is able then to live the life of heaven, to love the Lord, to love the neighbour, to understand the truth, to enjoy good, and to perceive a feeling of blessedness therefrom.

FROM THE HEAVENLY ARCANA.

183. *What Regeneration is, and why it is caused.* Why little is known at the present day concerning regeneration, the causes thereof, nos. 3761, 4136, 5398. A man is born into evils of every kind, and on that account is from birth in respect to his Self (*proprium*) nothing but evil, nos. 210, 215, 731, 874-876, 987, 1047, 2307, 2308, 3518, 3701, 3761, 8480, 8549, 8550, 8552, 10283, 10284, 10286, 10731. A man's *hereditary* nature is nothing but evil, see the extracts quoted above in this Doctrine, no. 83. A man's Self (*proprium*) is nothing but evil, see also above, no. 82. A man of himself, in respect to his hereditary nature and his Self (*proprium*), is worse than the brute animals, nos. 637, 3175. Wherefore, a man of himself constantly looks towards hell, nos. 694, 8480. If, therefore, a man should be led by Self (*proprium*), he could not possibly be saved, no. 10731.

A man's natural life is opposed to spiritual life, nos. 3913, 3928. The good which a man does from himself, that is, from Self (*proprium*), is not good, because he does it for the sake of himself and the world, no. 8480. A man's Self (*proprium*) has to be removed in order that the Lord and heaven

may be present, nos. 1023, 1044. A man's Self (*proprium*) is actually removed when he is being regenerated by the Lord, nos. 9334-9336, 9452, 9454, 9938. Wherefore, a man must be created anew, that is, regenerated, nos. 8549, 9450, 9938. Creating a man, in the Word, signifies regenerating him, nos. 16, 88, 10634.

A man is conjoined with the Lord through regeneration, nos. 2004, 9338. He is also consociated with angels in heaven, no. 2379. A man does not come into heaven, before he is in a state in which he is led by the Lord through good, which is the case when he has been regenerated, nos. 8516, 8539, 8722, 9139, 9832, 10367.

With the man who has not been regenerated, the external, that is, the natural man rules, and the internal man serves, nos. 3167, 8743. The state of a man's life is thus inverted from his birth; wherefore, in order that he may be saved, his state must be inverted by all means, nos. 6507, 8552, 8553, 9258. The end of regeneration is, that the internal, that is, the spiritual man may rule, and the external, that is, the natural man may serve, nos. 911, 913. This also is actually the case after a man has been regenerated, nos. 5128, 5651, 8743. For after regeneration the love of self and the world no longer reigns, but love to the Lord and towards the neighbour, consequently, the Lord, and not man, nos. 8856, 8857. From this it is plain that unless a man is regenerated, he cannot be saved, nos. 5280, 8548, 8772, 10156.

Regeneration is a plane for perfecting a man's life to eternity, no. 9334. The regenerate man also is perfected to eternity, nos. 6648, 10048. The quality of the regenerate, and of the unregenerate man, nos. 977, 986, 10156.

184. *Who is being regenerated?* A man cannot be regenerated before he has been instructed in the truths of faith and in the goods of charity, nos. 677, 679, 711, 8635, 8638-8640, 10729. Those who are only in truths, and not in good, cannot be regenerated, nos. 6567, 8725. No one is being regenerated unless he is possessed of charity, no. 989. Only those can be regenerated who have conscience, nos. 2689, 5470. Every one is regenerated according to his faculty of receiving the good of love to the Lord, and of charity towards the neighbour, through the truths of faith from the doctrine of the Church, which is drawn out of the Word, nos. 2967, 2975. Who else can be regenerated, and who cannot, no. 2689. Those who live a life of faith and charity, and are not being regenerated in the world, are regenerated in the other life, nos. 989, 2490.

185. *Regeneration is [wrought] by the Lord alone.* The Lord alone regenerates man, and it is not done at all either by man

or by an angel, no. 10067. Man's regeneration is an image of the Lord's glorification; that is, just as the Lord made His Human Divine, so He makes spiritual the man whom He regenerates, nos. 3043, 3138, 3212, 3296, 3490, 4402, 5688, 10057, 10076. The Lord wills to have the whole of the man whom He regenerates, and not only a part of him, no. 6138.

186. *Additional statements concerning Regeneration.* A man is regenerated through the truths of faith, and a life according thereto, nos. 1904, 2046, 9088, 9959, 10028. This is meant by the Lord's words (John iii. 5), "*Unless a man is born through water and the Spirit, he cannot enter the Kingdom of God;*" water signifies the truth of faith, and spirit, a life according thereto, no. 10240. By water, in the Word, is signified the truth of faith, nos. 2702, 3058, 5668, 8568, 10238. Through the truths of faith also there is wrought that spiritual purification, which cleanses from evils and falsities, nos. 2799, 5954, 7044, 7918, 9088, 10229, 10237. When a man is being regenerated, truths are inseminated and implanted in good, that they may become matters of life, nos. 880, 2189, 2574, 2697. What must be the quality of truths in order that they may be implanted in good, no. 8725. In regeneration truth is initiated into, and conjoined with, good, and good reciprocally with truth, nos. 5365, 8516. How this reciprocal initiation and conjunction is effected, nos. 3155, 10067. Truth is implanted in good when it becomes a subject of the will, because then it becomes a subject of the love, no. 10367.

A man who is being regenerated has two states: the first state is, when through truth he is led to good; the second state when he acts from good, and from good sees truth, nos. 7992, 7993, 8505, 8506, 8510, 8512, 8516, 8643, 8648, 8658, 8685, 8690, 8701, 8772, 9227, 9230, 9274, 9509, 10048, 10057, 10058, 10076. The quality of a man's state when truth is in the first place, and good in the second, no. 3610. From this it is evident that while a man is being regenerated, he looks from truth to good; but that after he has been regenerated, he looks from good to truth, no. 6247. A sort of inversion thus takes place, in that the state of a man is being turned about, no. 6507.

It is to be borne in mind, however, that the case is so, that when a man is being regenerated, truth is in the first place and good in the second not actually, but only apparently; but that after a man has been regenerated, good is actually and perceptibly in the first place, and truth in the second, nos. 3324, 3325, 3330, 3336, 3494, 3539, 3548, 3556, 3563, 3570, 3576, 3603, 3701, 4243, 4245, 4247, 4337, 4925, 4926, 4928, 4930, 4977, 5351, 6256, 6269, 6273, 8516, 10110. Good, consequently, is the first and the last of regeneration, no. 9337. Since during a

man's regeneration, or what is the same thing, while he is becoming a Church, truth appears to be in the first place, and good in the second, on account of this appearance it was a controverted point among the ancients, whether the truth of faith or the good of charity was the first-born of the Church, nos. 367, 2435. The good of charity is actually the first-born of the Church, and the truth of faith only apparently, nos. 3325, 3494, 4925, 4926, 4928, 4930, 8042, 8080. By the first-born, in the Word, there is also signified the first thing of the Church, to which belongs priority and superiority, no. 3325. Wherefore, the Lord is called the First-born, because in Him and from Him is all the good of love, charity, and faith, no. 3325.

From the latter state which prevails when truth is regarded from good, a man ought not to return to the former state, in which good is regarded from truth; the reasons, why, nos. 2454, 3650-3651, 5895, 5897, 7857, 7923, 8505, 8506, 8510, 8512, 8516, 9274, 10184. The Lord's words in Matthew (xxiv. 18), are there explained: "*Let him who is in the field not return back to take his clothes;*" also, Luke (xvii. 31, 32), "*Whosoever then shall be in the field, let him not return to those things which are behind him. Remember Lot's wife;*" for by these words are signified the above things.

How the process of man's regeneration is accomplished; a description of this process, nos. 1555, 2343, 2490, 2657, 2979, 3057, 3286, 3310, 3316, 3332, 3470, 3701, 4353, 5122, 5126, 5270, 5280, 5342, 6717, 8772, 8773, 9043, 9103, 10021, 10057, 10367. The arcana of regeneration are innumerable, since regeneration continues throughout the whole of a man's life, nos. 2679, 3179, 3584, 3665, 3690, 3701, 4377, 4551, 4552, 5122, 5126, 5398, 5912, 6751, 9103, 9258, 9296, 9297, 9334. Scarcely anything of these arcana reaches a man's knowledge and perception, nos. 3179, 9336. This is what is meant by the Lord's words in John (iii. 8), "*The wind bloweth where it listeth, and thou hearest the sound thereof, but knowest not whence it cometh and whither it goeth; so is every one that is born of the Spirit.*" The process of the regeneration of the man of the spiritual Church, nos. 2675, 2678, 2679, 2682. And the process of the regeneration of the man of the celestial Church; what difference there is between them, nos. 5113, 10124.

The case with a man when he is being regenerated, is like that of a child, in that he first learns how to speak, then how to think, afterwards how to lead a good life, until all these things flow, as it were, of their own accord, nos. 3203, 9296, 9297. He who is being regenerated is thus first led by the Lord as a child, afterwards as a youth, and lastly as an adult, nos. 3665, 3690, 4377-4379, 6751. When a man is being regenerated by the Lord, he is first in a state of external innocence, which is the state of his infancy, afterwards he is successively

led into a state of internal innocence, which is the state of his wisdom, nos. 9334, 9335, 10021, 10210. What the innocence of infancy is, and what its quality; and what the innocence of wisdom is, and what its quality, nos. 1616, 2305, 2306, 3494, 4563, 4797, 5608, 9301, 10021. A comparison between the regeneration of man, and the conception and formation of the embryo in the womb, nos. 3570, 4931, 9258. On this account, generations and births in the Word signify spiritual generations and births, that is, the things which belong to regeneration, nos. 613, 1145, 1255, 2020, 2584, 3860, 3868, 4070, 4668, 6239, 10204. Man's regeneration is illustrated by the germinations in the vegetable kingdom, nos. 5115, 5116. Man's regeneration is represented in the rainbow, nos. 1042, 1043, 1053.

Both the internal or spiritual man, and the external or natural man, have to be regenerated, and the one by means of the other, nos. 3868, 3870, 3872, 3876, 3877, 3882. The internal man has to be regenerated before the external, because the internal man is in the light of heaven, and the external man in the light of the world, nos. 3221, 3325, 3469, 3493, 4353, 8746, 9325. The external or natural man is regenerated through the internal or spiritual man, nos. 3286, 3288, 3321. A man is not regenerate before his external or natural man has been regenerated, nos. 8742-8747, 9043, 9046, 9061, 9325, 9334. The spiritual man is closed up unless the natural man is regenerated, no. 6299; and with respect to the truths and goods of faith and love, it is, as it were, blind, nos. 3493, 3969, 4353, 4588. When the natural man has been regenerated, the whole man is regenerate, nos. 7442, 7443. This is signified by the washing of the disciples' feet, and by these words of the Lord (John xiii. 9, 10), "*He that is washed needeth not save to wash his feet, and is wholly clean,*" no. 10243. Washing, in the Word, signifies spiritual washing, which is purification from evils and falsities, nos. 3147, 10237, 10241; and the feet signify those things which belong to the natural man, nos. 2162, 3761, 3986, 4280, 4938-4952. Wherefore washing the feet means purifying the natural man, nos. 3147, 10241.

How the natural man is regenerated, nos. 3502, 3508, 3509, 3518, 3573, 3576, 3579, 3616, 3762, 3786, 5373, 5647, 5650, 5651, 5660. The quality of the natural man after it has been regenerated, and its quality when it is not regenerated, nos. 8744, 8745. So far as the natural man does not combat with the spiritual man, so far a man has been regenerated, no. 3286. When a man has been regenerated, the natural man by means of influx, perceives spiritual things, no. 5651.

The Sensual which is the last or ultimate [part] of the natural man is not regenerated at the present day, but the man is elevated above it, no. 7442. Those who are being regenerated, are actually raised above sensual things into the light of heaven,

nos. 6183, 6454. What the sensual man is, and what its quality, may be seen in the extracts above, no. 50.

A man is regenerated through an influx into the knowledges of good and truth, which he possesses, nos. 4096, 4097, 4364. When a man is being regenerated, he is introduced through intermediate goods and truths into genuine goods and truths, and afterwards the intermediate goods and truths are abandoned, and those which are genuine succeed in their place, nos. 3665, 3686, 3690, 3974, 3982, 4063, 4067, 4145. Another order is then introduced among the truths and goods, nos. 4250, 4251, 9931, 10303. They are arranged according to ends, no. 4104. Thus according to the uses of spiritual life, no. 9297. Those who are being regenerated undergo many states, and are continually being brought more interiorly into heaven, and thus nearer to the Lord, no. 6645. He who is regenerate is in the order of heaven, no. 8512. His Internal has been opened into heaven, nos. 8512, 8513. Through regeneration a man comes into angelic wisdom, which however lies concealed in his interiors so long as he lives in the world, but is made manifest in the other life; and then, he enjoys a wisdom similar in kind to that of the angels, nos. 2494, 8747. The state of those who are being regenerated in respect to enlightenment, nos. 2697, 2701, 2704. Through regeneration a man receives a new understanding, no. 2657. How the case is with respect to the fructification of good and the multiplication of truth, with those who are being regenerated, no. 984. Truths from good with one who has been regenerated, through successive derivations, form as it were a star, and continually multiply themselves round about, no. 5912. Truths from good with one who has been regenerated, are arranged into such order, that the genuine truths of good, from which, as from parents, the rest proceed, are in the middle, while the rest succeed in order according to their relationship and affinities, down to the last, where there is obscurity, nos. 4129, 4551, 4552, 5134, 5270. Truths from good, with one who has been regenerated, are arranged in the form of heaven, nos. 3316, 3470, 3584, 4302, 5704, 5709, 6028, 6690, 9931, 10303; and in the work on *Heaven and Hell*, in the chapters "Concerning the Form of Heaven, according to which are effected there, all consociations and communications," nos. 200-212; and "Concerning the Wisdom of the Angels of Heaven," nos. 265-275.

With one who has been regenerated, there is a correspondence between spiritual and natural things, no. 2850. With one who has been regenerated, the order of life has been altogether inverted, nos. 3332, 5159, 8995. The regenerate man is entirely new as to his spirit, no. 3212. As to outward things he appears like one who has not been regenerated, but not as to inward things, no. 5159. Only through regeneration does a man obtain

spiritual good which consists in willing and in doing good from the affection of the love of good, no. 4538. Those truths which enter with an affection are also reproduced, no. 5893. In proportion as truths are deprived of life from a man's Self (*proprium*), they are conjoined with good and receive spiritual life, nos. 3607, 3610. In proportion as evils from the love of self and of the world are removed, truths have life, no. 3610.

The first affection of the truth with a man who is being regenerated is not pure, but it is purified successively, nos. 3089, 8413. Evils and falsities are removed slowly, not quickly, with a man who is being regenerated, nos. 9334, 9335. The evils and falsities which belong to a man's Self, nevertheless remain, and are removed only through regeneration, nos. 865, 868, 887, 929, 1581, 2406, 4564, 8206, 8393, 8988, 9014, 9333-9336, 9445, 9447, 9448, 9451-9454, 9938, 10057, 10060. A man can never be regenerated so far as to be called perfect, nos. 894, 5122, 6648. Evil spirits do not dare to assault any one who has been regenerated, no. 1695. Those who believe the justification [taught] in the Church, know little about regeneration, no. 5398.

A man must have freedom, in order that he may be regenerated, nos. 1937, 1947, 2876, 2881, 3145, 3146, 3158, 4031, 8700. Through regeneration a man is introduced into heavenly freedom, nos. 2874, 2875, 2882, 2892. Through compulsion there does not exist any conjunction of good and truth, and therefore no regeneration, nos. 2875, 3881, 4031, 8700. The remaining statements concerning freedom, so far as they have a bearing on Regeneration, may be seen in the Doctrine above, where Freedom is treated of.

He who is being regenerated, must necessarily undergo temptations, nos. 3696, 8403; because temptations take place for the sake of the conjunction of good and truth, as well as for the sake of the conjunction of the internal and external man, nos. 4248, 4572, 5773.

TEMPTATION.

187. THOSE only who are being regenerated undergo spiritual temptations; for spiritual temptations are pains of mind induced by evil spirits with those who are in goods and truths. When these spirits excite the evils which are with such persons, there arises that feeling of distress, which belongs to temptation. Not knowing this origin, the man does not know whence that distress comes.

188. For there are with every man both evil and good spirits; the evil spirits are in his evils, and the good spirits in his goods. When the evil spirits draw near they bring forth his evils; and conversely the good spirits bring forth his goods. From this there arises a collision and a combat, from which the man experiences that interior distress, which is meant by temptation. From this it is plain that temptations are caused by hell, and not by heaven; as is also in accordance with the faith of the Church, which teaches that God tempts no one.

189. Feelings of interior distress are also with those who are not in goods and truths; but feelings of natural, and not of spiritual, distress. The two are distinguished by this, that natural distress has for its object worldly things, but spiritual distress heavenly things.

190. The dominion of good over evil, or of evil over good, is contended for in temptations. The evil which is desirous of ruling is in the natural or external man; and the good, in the spiritual or internal man. If evil prevails, the natural man rules; if good, then the spiritual man.

191. These combats are caused by the truths of faith which are from the Word. From these the man ought to contend against evils and falsities; he cannot conquer if he combats from any other truths than these, because the Lord is not in any other. Since the combat is waged by the truths of faith, therefore, a man is not permitted to enter upon it, until he is in possession of the knowledges of good and truth, and until by means of them he has acquired some spiritual life; where-

fore, such combats have no place with a man, before he has reached adult age.

192. If a man succumbs, his state after the temptation is worse than his state before the same; because evil then has acquired power over good, and falsity over truth.

193. Since faith at the present day is rare, because there is no charity—for the church is at its end—therefore there are only a few who are admitted into any spiritual temptations. Hence it is that it is scarcely known what these temptations are, and what their use is.

194. Temptations are of use in acquiring dominion for good over evil, and for truth over falsity; and further, in confirming truths, and in conjoining them with good; and at the same time in dispersing evils, and hence falsities. They are of use also in opening the internal spiritual man, and in subjecting the natural man to it; and at the same time in breaking the loves of self and of the world, and in restraining the lusts which are therefrom. After these things have been brought about, the man obtains enlightenment and a perception of what truth and good, and falsity and evil are. This is the occasion of intelligence and wisdom for man, which afterwards increase from day to day.

195. The Lord alone fights for a man in temptations; and unless he believes that the Lord alone fights for him, and conquers for him, he undergoes only an external temptation, which is not of any use to him.

FROM THE HEAVENLY ARCANA.

196. Before stating summarily what has been written in the *Heavenly Arcana* concerning temptations, something has to be premised on this subject, so that the source from whence temptations are, may be known more definitely. A temptation is said to be spiritual, when interiorly in a man the truths of faith are assaulted which he believes at heart, and according to which he loves to live; especially when the good of love, in which he places spiritual life, is assaulted. These assaults take place in various ways: as for instance, by an influx into the thoughts, and also into the will of stumbling-blocks against good and truth; further, by a constant rising up and bringing into remembrance, of the evils which a man has

done, and also of the falsities which he has thought—and thus by a flooding of such things; and at the same time by an apparent closing up of the interiors of the mind, and thus of the communication with heaven, whereby there is intercepted from a man the thought flowing from his own faith, and the volition springing from his own love. These things are caused by the evil spirits who are with a man; and when they happen, they take place under the form of an interior distress and of pangs of conscience; for such things affect and torture a man's spiritual life, the man not believing that they arise from evil spirits, but from himself in his interiors. A man does not know that these things arise from evil spirits, because he does not know that there are spirits with him; evil spirits in his evils, and good spirits in his goods; and that they are in his thoughts and affections. These temptations are most grievous, when conjoined with pains inflicted on the body; and still more so, if these pains continue long, and become intensified, and if the Divine Mercy is implored, and there is no deliverance: hence comes despair which is the end.

Some statements shall first be adduced from the *Heavenly Arcana*, concerning the Spirits who are with a man; because temptations are from them.

With every man there are spirits and angels, nos. 697, 5846–5866. They are in his thoughts and affections, nos. 2888, 5846, 5848. If spirits and angels were removed, a man could not live, nos. 2887, 5849, 5854, 5993, 6321; because through spirits and angels he communicates, and is conjoined, with the spiritual world, without which he would not have any life, nos. 697, 2796, 2886, 2887, 4047, 4048, 5846–5866, 5976–5993. The spirits with a man are changed according to the affections belonging to his love, no. 5851. The spirits from hell are in the loves peculiar to a man, nos. 5852, 5979–5993. The spirits enter into all things of a man's memory, nos. 5853, 5857, 5859, 5860, 6192, 6193, 6198, 6199; the angels into the ends from which, and for the sake of which, a man thinks, wills, and acts so, and not otherwise, nos. 1317, 1645, 5854. The man is not visible to the spirits, even as the spirits are not visible to the man, no. 5862. Wherefore it is impossible for spirits through a man to see anything which is in our solar world, no. 1880. Though there are spirits and angels with a man, in his thoughts and affections, still he is in the freedom of thinking, willing, and acting, nos. 5982, 6477, 8209, 8307, 10777; see also the work on *Heaven and Hell*, where The Conjunction of Heaven with the Human Race is treated of, nos. 291–302.

197. *Temptations, their source and quality.* Temptations arise from the evil spirits who are with a man, and who insinuate stumbling-blocks against the goods and truths which

the man loves and believes; and who likewise stir up the evils which he has done and the falsities which he has thought, nos. 741, 751, 761, 3927, 4307, 4572, 5036, 6657, 8960. Evil spirits in such cases make use of every kind of cunning and malice, no. 6666. The man who is in temptations is near hell, no. 8131. Two forces are active in temptations, the force from the Lord which acts from within, and the force from hell which acts from without, the man being in the middle, no. 8168.

A man's ruling love is assaulted in temptations, nos. 847, 4274. Evil spirits attack only those things which belong to a man's faith and love, and consequently those which belong to his very spiritual life; wherefore his eternal life is then at stake, no. 1820. The state of temptations compared with the state of a man among thieves, no. 5246. In temptations, the man through angels from the Lord is kept in the truths and goods which are with him, but through evil spirits in the falsities and evils which are with him; hence conflict and combat, no. 4249.

Temptation is a combat between the internal or spiritual man, and the external or natural man, nos. 2183, 4256; thus between the delights of the internal man, and those of the external man, which are then in opposition to each other, nos. 3928, 8351. It has place on account of the antagonism between them, nos. 3928, 8351. The dominion of one over the other is what is contended for, nos. 3928, 8961.

No one can be tempted unless he is in the acknowledgment of truth and good, and in an affection for them, because otherwise there is no combat; for the Spiritual does not act then against the Natural, wherefore there is no question about rule, nos. 3928, 4299. He is tempted who has acquired something of spiritual life, no. 8963. Temptations exist with those who have conscience, and consequently, with those who are in spiritual love; more grievous temptations, however, exist with those who have perception, and, therefore, with those who are in celestial love, nos. 1668, 8963. Dead men, that is, those who are neither in faith, nor in love to God and love towards the neighbour, are not admitted into temptations, because they would succumb, nos. 270, 4274, 4299, 8964, 8968. Wherefore few at the present day come into spiritual temptations, no. 8965. They are, however, in states of distress on account of various causes in the world, past, present, and future; which causes are wont to be combined with faintness of mind and weakness of body; these states, however, are not those of the distress of temptations, nos. 762, 8164. Spiritual temptations are sometimes combined with pains of the body, and sometimes they are not, no. 8164. A state of temptations is an unclean and filthy state, because evils and falsities, and also doubts concerning goods and truths, are injected, no. 5246. Further, because in-

dignation, pain of mind, and many affections which are not good are involved in temptations, nos. 1917, 6829; likewise, states of obscurity and doubt concerning the end, nos. 1820, 6829; and also concerning the Divine Providence and the hearing of prayer, since prayers are not answered in temptations, as they are when out of them, no. 8179. And because a man, when in temptation, seems to himself to be in a state of damnation, no. 6097. The reason of this is, that a man perceives clearly what takes place in the external man, and consequently what is injected and called forth by evil spirits, in accordance with which the man also thinks of his state; but he does not perceive what takes place in his internal man; nor consequently what flows in from the Lord through the angels; from which, therefore, he cannot judge of his state, nos. 10236, 10240.

Temptations for the most part are carried on even to despair, which is their end, nos. 1787, 2694, 5279, 5280, 6144, 7147, 7155, 7166, 8165, 8567. The reasons whereof, no. 2694. In the temptation itself also there are despairs, but these terminate in the general one, no. 8567. In a state of despair a man speaks bitter things, but they are not heeded by the Lord, no. 8165. After a temptation has ended, there is at first a fluctuation between truth and falsity, nos. 848, 857. Afterwards, however, the truth shines, and there arises serenity and gladness, nos. 3696, 4572, 6829, 8367, 8370.

Those who are being regenerated do not undergo temptations only once, but many times, because many evils and falsities are to be removed, no. 8403. If those who have acquired some spiritual life, do not undergo temptations in this world, they undergo them in the other life, no. 7122. How temptations take place in the other life, and where, nos. 537-539, 699, 1106-1113, 2694, 4728, 4940-4951, 6119, 6928, 7090, 7122, 7127, 7186, 7317, 7474, 7502, 7541, 7542, 7545, 7768, 7990, 9331, 9763. The state of enlightenment of those who come out of temptation, and are raised into heaven, and their reception there, nos. 2699, 2701, 2704.

The nature of the temptation occasioned by a failure of truth, which is attended then by a desire for truth, nos. 2682, 8352. The temptation of children in the other world, whereby they learn how to resist evils, no. 2294. The difference there is between temptations, infestations, and vastations, no. 7474.

198. *How and when Temptations take place.* Spiritual combats are chiefly carried on by means of truths of faith, no. 8962. Truth is the first thing of combat, no. 1685. The men of the spiritual Church are tempted with regard to the truths of faith, wherefore they combat by truths; but the men of the celestial Church are tempted with regard to the goods of love,

wherefore they combat by goods, nos. 1668, 8963. Those who are of the spiritual Church, for the most part, do not combat from genuine truths, but from such as they believe to be genuine from a doctrinal of their Church; but which doctrinal ought nevertheless to be such as to be capable of being conjoined with good, no. 6765.

Whoever is regenerated must undergo temptations, and without them he cannot be regenerated, nos. 5036, 8403; wherefore temptations are necessary, no. 7090. The man who is being regenerated comes into temptations, when evil strives to gain dominion over good, and the natural man over the spiritual man, nos. 6657, 8961; and he comes into temptations when good is about to have the precedence, nos. 4248, 4249, 4256, 8962, 8963. Those who are being regenerated are first let into a state of tranquillity, then into temptations, and afterwards return into a state of tranquillity of peace, which is the end, no. 3696.

199. *The good effected by Temptations.* A summary of what is effected by temptations, nos. 1692, 1717, 1740, 6144, 8958-8969. Dominion is acquired through temptations for the spiritual or internal man over the natural or external man, and consequently for good over evil, and truth over falsity; for in the spiritual man there is good, without which the spiritual man has no being, and in the natural man there is evil, no. 8961. Since temptation means the combat between these, therefore dominion is the object of the strife, namely, whether the spiritual man shall have dominion over the natural man, and thus whether good shall have dominion over evil, or conversely; and, consequently whether the Lord or hell shall have dominion over man, nos. 1923, 3928. The external, that is, the natural man, through temptations, receives truths which correspond to the affection thereof in the internal, that is, in the spiritual man, nos. 3321, 3928. The internal spiritual man is opened, and conjoined with the external man, through temptations, in order that the man as to both may be capable of being elevated, and of looking to the Lord, no. 10685. The reason why the internal spiritual man is opened and conjoined with the external through temptations, is, that the Lord acts from the interior, and from it flows into the external man, and therein removes and subjugates evils, and together therewith subjects the external man, and renders it subordinate to the internal, no. 10685.

Temptations are for the sake of the conjunction of good and truth, and for the sake of the dispersion of the falsities which adhere to truths and goods, no. 4572. Through temptations, consequently, good is conjoined with truths, no. 2272. The vessels receptive of truth are softened through temptations, and put on a state in which they are capable of receiving good, no. 3318. Truths and goods, and thus the things belonging to

faith and charity, are confirmed and implanted through temptations, nos. 8351, 8924, 8966, 8967; and evils and falsities are removed, and room is thus afforded to goods and truths, no. 7122. The loves of self and of the world, from which spring all evils and falsities, are broken through temptations, no. 5356; and the man is thus humbled, nos. 8966, 8967. Evils and falsities are subdued, separated, and removed, but not abolished, through temptations, no. 868. Corporeal things with their concupiscences are subdued through temptations, nos. 857, 868. A man through them learns what good and truth are, even from their relation to their opposites, which are evils and falsities, no. 5356. He also learns that with himself there is nothing but evil, and that all the good which is with him, is from the Lord and His Mercy, no. 2334.

Through the temptations in which a man conquers, evil spirits are deprived of the power of operating further against him, nos. 1695, 1717. The hells do not dare to rise up against those who have suffered temptations and have conquered, nos. 2183, 8273.

After the temptations in which a man has conquered, there is joy arising from the conjunction of good and truth, although the man does not know that the joy proceeds therefrom, nos. 4572, 6829. There exists then enlightenment of the truth which belongs to faith, and a perception of the good which belongs to love, nos. 8367, 8370. From it a man has intelligence and wisdom, nos. 8966, 8967. After temptations, truths increase immensely, no. 6663; and good then has the precedence, that is, holds the first place, and truth the second, no. 5773. As to his internal spiritual man, the man is admitted into angelic societies, and thus into heaven, no. 6611.

Before a man undergoes temptations, truths with goods are arranged with him in order by the Lord, so that he may resist the evils and falsities which are with him from hell, and which are being stirred up, no. 8131. In temptations the Lord provides good in place of the evil which is intended by infernal spirits, no. 6574. After temptations the Lord reduces truths with goods into a new order, and arranges them into a heavenly form, no. 10685. The interiors of the spiritual man are arranged into a heavenly form; see in the work on *Heaven and Hell*, the chapter on "The Form of Heaven, according to which the consociations and communications therein take place," nos. 200-212.

Those who fall in temptations come into damnation, because evils and falsities are victorious, and the natural man prevails over the spiritual man, and afterwards has dominion: the latter state then becomes worse than the former, nos. 8165, 8169, 8961.

200. *The Lord combats for a Man in Temptations.* The Lord alone in a man struggles in temptations, and the man does not struggle at all from himself, nos. 1692, 8172, 8175, 8176, 8273. From himself a man cannot struggle at all against evils and falsities, because that would mean struggling against all the hells, which no one except the Lord alone can subdue and conquer, no. 1692. The hells fight against a man, and the Lord fights for him, no. 8159. The man struggles from the truths and goods, and thus from the knowledges and the affections thereof which are with him; but it is not the man that struggles, but the Lord that struggles through them, no. 1661. When in temptations, the man thinks that the Lord is absent, because his prayers are not listened to as they are when he is not in them; nevertheless, the Lord is then more present, no. 840. In temptations a man ought to struggle as from himself, and not to hang down his hands, or to expect immediate help; but he ought nevertheless to believe that help is from the Lord, nos. 1712, 8179, 8969. Otherwise the man cannot receive a heavenly Self (*proprium*), nos. 1937, 1947, 2882, 2883, 2891. The quality of that Self (*proprium*), that it is not man's but the Lord's with him, nos. 1937, 1947, 2882, 2883, 2891, 8497.

Temptation serves no purpose, and is productive of no good, unless the man, at least after the temptations, believes that the Lord has fought and conquered for him, no. 8969. Those who place merit in works, cannot struggle against evils, because they struggle from Self (*proprium*), and do not allow the Lord to combat for them, no. 9978. Those who believe that by temptations they have merited heaven, are saved only with difficulty, no. 2273.

The Lord does not tempt, but He liberates, and introduces good, no. 2768. It appears as if temptations were from the Divine, when yet they are not, no. 4299. How the petition: *Lead us not into temptation*, is to be understood in the Lord's Prayer; from experience, no. 1875. The Lord does not concur in temptations by permitting them, according to the idea of permission entertained by man, no. 2768.

In every temptation there is freedom, although it does not appear so; but this freedom is with man interiorly from the Lord, and by virtue of it he combats and desires to conquer, and not to be conquered; without that freedom he would not do this, nos. 1937, 1947, 2881. The Lord effects this through the affection of truth and good which has been impressed on the internal man, the man being ignorant of it, no. 5044. For all freedom belongs to affection, that is, to love, and is according to its quality, nos. 2870, 3158, 8987, 8990, 9585, 9591.

201. *The Lord's Temptations.* The Lord endured the most grievous and terrible temptations, which are but little treated

of in the literal sense of the Word, but much in the internal sense, nos. 1663, 1668, 1787, 2776, 2786, 2795, 2814, 9528. The Lord fought from Divine Love towards the whole human race, nos. 1690, 1691, 1812, 1813, 1820. The Lord's love was the salvation of the human race, no. 1820. The Lord combated from His own power, nos. 1692, 1813, 9937. The Lord alone became Justice and Merit, through temptations and victories from His own power, nos. 1813, 2025-2027, 9715, 9809, 10019. Through temptations the Lord united the Divine Itself which was in Him from conception, to His Human, and made this Divine; as He makes a man spiritual through temptations, nos. 1725, 1729, 1733, 1737, 3318, 3381, 3382, 4286. The temptations of the Lord in the end were attended with despair, no. 1787. Through the temptations admitted against Himself, the Lord subjugated the hells, and reduced all things in them and in the heavens to order, and at the same time glorified His Human, nos. 1737, 4287, 9315, 9528, 9937. The Lord alone fought against all the hells, no. 8273. He admitted temptations from hell against Himself, nos. 2816, 4295.

The Lord could not be tempted as to the Divine, because the hells cannot assault the Divine; wherefore He assumed from the mother such a Human as could be tempted, nos. 1414, 1444, 1573, 5041, 5157, 7193, 9315. Through temptations and victories He expelled everything hereditary from the mother, and put off the Human from her, until at length He was no longer her son, nos. 2159, 2574, 2649, 3036, 10830. Jehovah, who was in Him from conception, appeared to be absent in His temptations, no. 1815. This was the state of His humiliation, nos. 1785, 1999, 2159, 6866. His last temptation and victory, by which He fully subjugated the hells, and made His Human Divine, was in Gethsemane and on the cross, nos. 2776, 2803, 2813, 2814, 10655, 10659, 10828.

Not to eat any bread and not drink any water for forty days, signifies an entire state of temptations, no. 10686. Forty years, months, or days, signify a complete state of temptations from beginning to end; such a state is meant by the deluge lasting forty days; by Moses abiding upon Mount Sinai during forty days; by the sons of Israel sojourning in the desert for forty years; and by the Lord's temptation in the desert for forty days; nos. 730, 862, 2272, 2273, 8098.

BAPTISM.

202. BAPTISM was instituted for a sign that a person is of the Church, and for a memorial that he is to be regenerated; for the washing of baptism means nothing else but spiritual washing which is regeneration.

203. All regeneration is brought about by the Lord through the truths of faith, and through a life in accordance therewith. Baptism, therefore, bears witness of the fact that a person is of the Church, and is capable of being regenerated: for the Lord who regenerates is acknowledged in the Church; and in it is the Word in which are the truths of faith, through which regeneration is effected.

204. This the Lord teaches in John (iii. 5), "*Unless a person is born of water and the spirit, he cannot enter into the kingdom of God*"; water, in the spiritual sense, means the truth of faith from the Word; spirit, a life according to this truth; and being born, being regenerated by means of them.

205. Since every one who is being regenerated also undergoes temptations, which are spiritual combats against evils and falsities, the waters of baptism also signify these.

206. As baptism is for a sign and a memorial of these things, a person may be baptized as an infant; and if not then, he may be baptized as an adult.

207. Let those, therefore, who have been baptized, bear in mind that baptism does not impart faith or salvation, but testifies that those baptized will receive faith, and will be saved, if they are regenerated.

208. From this may appear what is meant by the Lord's words in Mark (xvi. 16), "*He that believeth and has been baptized, shall be saved; but he that believeth not, shall be condemned*"; he that believes signifies him who acknowledges the Lord, and receives from Him Divine Truths through the Word: and he who has been baptized, signifies him who through these truths is being regenerated by the Lord.

FROM THE HEAVENLY ARCANA.

209. Baptism signifies regeneration by the Lord through the truths of faith from the Word, nos. 4255, 5120, 9088, 10239, 10386–10388, 10392. Baptism is for a sign that a person is of the Church, in which the Lord is acknowledged from whom is regeneration, and in which there is the Word, from which are the truths of faith, through which regeneration is effected, nos. 10386–10388. Baptism imparts neither faith nor salvation, but testifies that both will be received by those who are regenerated, no. 10391.

Washings in the Ancient Churches, and in the Israelitish Church, represented, and hence signified, purifications from evils and falsities, nos. 3147, 9088, 10237, 10239. The washings of garments signified the purification of the understanding from falsities, no. 5954. The washing of the feet signified the purification of the natural man, nos. 3147, 10241. An explanation of what is signified by the Lord's washing the disciples' feet, no. 10243.

Waters signify the truths of faith, nos. 28, 2702, 3058, 5668, 8568, 10238. A fountain and a well of living waters signify the truths of faith from the Lord, consequently the Word, no. 3424. Bread and water signify all the goods of love and all the truths of faith, nos. 4976, 9323. Spirit signifies the life of truth, that is, the life of faith, nos. 5222, 9281, 9818. What is meant by spirit and flesh; spirit signifies life from the Lord, and flesh, life from man, no. 10283. Hence appears the signification of these words of the Lord: "*Unless any one be born of water and the spirit, he cannot enter into the kingdom of God;*" namely, that unless any one be regenerated through the truths of faith, and a life in accordance therewith, he cannot be saved, no. 10240. All regeneration is effected through the truths of faith, and a life in accordance therewith, nos. 1904, 2046, 9088, 9959, 10028.

The complete washing which took place through immersion in the waters of Jordan signified regeneration, just like baptism, nos. 9088, 10239. What was signified by the waters of Jordan, and by Jordan itself, nos. 1585, 4255.

The deluge and a flooding of waters signify temptations, nos. 660, 705, 739, 756, 790, 5725, 6853; the same is signified by baptism, nos. 5120, 10389. How baptism was represented from heaven, no. 2299.

THE HOLY SUPPER.

210. THE Holy Supper was instituted by the Lord, that through it there may be conjunction of the Church with heaven, and thus with the Lord; wherefore, it is the holiest act of worship.

211. But how conjunction is effected through the Holy Supper, is not comprehended by those who do not know anything of the internal or spiritual sense of the Word, because they do not think beyond the external sense, which is that of the letter. From the internal or spiritual sense of the Word, the signification of the body and blood, and of the bread and wine, and also of eating, is known.

212. In the spiritual sense, the Lord's body or flesh, and in like manner the bread, denotes the good of love; and the Lord's blood, and in like manner the wine, denotes the good of faith; and eating, appropriation and conjunction. The angels who are with a person who partakes of the sacrament of the Supper, do not understand these things otherwise; for they perceive all things spiritually. Hence it is, that the holiness of love and the holiness of faith then flows in with a man from the angels, and thus through heaven from the Lord; conjunction results thence.

213. From this it is evident, that when a man partakes of the bread which is the body, he is conjoined with the Lord through the good of love to Him and from Him; and that when he partakes of the wine which is the blood, he is conjoined with the Lord through the good of faith in Him and from Him. But it must be borne in mind, that conjunction with the Lord, through the sacrament of the Supper, takes place only with those who are in the good of love to, and of faith in, the Lord from the Lord. With such there is conjunction through the Holy Supper; with the rest, there is presence, but not conjunction.

214. The Holy Supper, further, includes and comprises the whole of the Divine worship instituted in the Israelitish Church; for the burnt-offerings and sacrifices, in which the worship of

that Church principally consisted, were termed in one expression "bread"; and hence, also, the Holy Supper is a summing up of that worship.

FROM THE HEAVENLY ARCANA.

Since it is impossible to know what is involved in the Holy Supper, unless the signification of each single thing therein is known—for they correspond to spiritual things—it will be necessary to adduce what is signified by body and flesh, what by bread and wine, and what by eating and drinking; and also to treat of the sacrifices, in which the worship of the Israelitish Church chiefly consisted, because they were called "bread."

215. *Concerning the Supper.* Dinners and suppers signified consociation by love, nos. 3596, 3832, 4745, 5161, 7996. The Paschal meal signified consociation in heaven, nos. 7836, 7997, 8001. The feast of unleavened things, or of the Passover, signified deliverance by the Lord from damnation, nos. 7093, 7867, 9286-9292, 10655; and in the inmost sense it signified the remembrance of the glorification of the Lord's Human, because from it is deliverance, no. 10655.

216. *Concerning the Body and Flesh.* The Lord's flesh signifies the Divine Good of His Divine Love, which is that of His Divine Human, nos. 3813, 7850, 9127, 10283. His body has a like signification, nos. 2343, 2359, 6135. Flesh in general signifies the Voluntary, and thus the Self (*proprium*), of man, which regarded in itself is evil; but which when vivified by the Lord, signifies good, nos. 148, 149, 780, 999, 3813, 8409, 10283. On this account flesh, in the Word, signifies the whole man, and every man, nos. 574, 1050, 10283.

Here and in what follows, it is said that things signify; the reason is that they correspond; for whatever corresponds, signifies, nos. 2896, 2179, 2987, 2989, 3002, 3225. The Word was written by pure correspondences, whence comes its internal or spiritual sense; and without a knowledge of correspondences it cannot be known what that sense is, and scarcely that it exists, nos. 3131, 3472-3485, 8615, 10687. Wherefore through the Word there is a conjunction of heaven with the man of the Church, no. 10687. For additional information on this subject see the work on HEAVEN AND HELL, nos. 303 to 310, where the Conjunction of Heaven with the man of the Church through the Word is treated of.

217. *Concerning Blood.* The Lord's Blood signifies the

Divine Truth which proceeds from the Divine Good of His Divine Love, nos. 4735, 6978, 7317, 7326, 7846, 7850, 7877, 9127, 9393, 10026, 10033, 10152, 10210. The blood sprinkled upon the altar round about, and at its base, signified the union of Divine Truth and Divine Good in the Lord, no. 10047. The blood of grapes signifies the truth of faith from the good of charity, no. 6378. A grape and a cluster signify spiritual good which is the good of charity, no. 5117. Shedding blood means offering violence to the Divine Truth, nos. 374, 1005, 4735, 5476, 9127. What is signified by blood and water issuing from the Lord's side, no. 9127. What by the Lord's redeeming man by His blood, no. 10152.

218. *Concerning Bread.* Where the Lord is treated of, by bread is signified the Divine Good of the Lord's Divine Love, and the principle of reciprocity with the man who eats, nos. 2165, 2177, 3478, 3735, 3813, 4211, 4217, 4735, 4976, 9323, 9545. Bread involves and signifies all food in general, nos. 2165, 6118. Food signifies everything that nourishes the spiritual life of man, nos. 4976, 5147, 5915, 6277, 8418. Thus bread signifies all celestial and spiritual food, nos. 276, 680, 2165, 2177, 3478, 6118, 8410; and consequently, everything that proceeds out of the mouth of God, according to the Lord's words in Matthew iv. 4, no. 681. Bread in general signifies the good of love, nos. 2165, 2177, 10686; likewise wheat, of which bread is made, nos. 3941, 7605. Where bread and water are mentioned in the Word, they signify the good of love, and the truth of faith, no. 9323. In the ancient Churches, the breaking of bread was a representative of mutual love, no. 5405. Spiritual food is knowledge, intelligence, and wisdom, and thus good and truth, because from the latter the former are derived, nos. 3114, 4459, 4792, 5147, 5293, 5340, 5342, 5410, 5426, 5576, 5582, 5588, 5655, 8562, 9003; and because these nourish the mind, nos. 4459, 5293, 5576, 6277, 8418. Sustenance by food denotes spiritual nourishment, and the influx of good and truth from the Lord, nos. 4976, 5915, 6277.

The loaves of bread on the table in the tabernacle, signified the Divine Good of the Lord's Divine Love, nos. 3478, 9545. The meat-offerings in the sacrifices, which consisted of cakes and wafers, signified worship from the good of love, nos. 4581, 10079, 10137. What was signified by the various meat-offerings specifically, nos. 7978, 9992-9994, 10079.

The ancients, when mentioning bread, meant all food in general (see Gen. xliii. 16, 31; Exod. xviii. 12; Judges xiii. 15, 16; 1 Sam. xiv. 28, 29; xx. 24, 27; 2 Sam. ix. 7, 10; 1 Kings iv. 22, 23; 2 Kings xxv. 29).

219. *Concerning Wine.* Where the Lord is treated of, by wine

is signified the Divine Truth which proceeds from His Divine Good, even as is the case with blood, nos. 1071, 1798, 6377. Wine in general signifies the good of charity, no. 6377. Must signifies truth from good in the natural man, no. 3580. Wine was called the blood of grapes, no. 6378. A vineyard signifies the Church with respect to truth, nos. 3220, 9139. The drink-offering in the sacrifices, which consisted of wine, signified spiritual good, which is holy truth, no. 1072. The Lord alone is holy, wherefore everything holy is from Him, nos. 9229, 9680, 10359, 10360. The Divine Truth which proceeds from the Lord is called in the Word the Holy, nos. 6788, 8302, 9229, 9820, 10361.

220. *Concerning Eating and Drinking.* Eating signifies being appropriated and conjoined through love and charity, nos. 2187, 2343, 3168, 3513, 5643. Hence it signifies being conso-ciated, no. 8001. Eating is predicated of the appropriation and conjunction of good, and drinking of the appropriation and conjunction of truth, nos. 3168, 3513, 3832, 9412. What is signified by eating and drinking in the Lord's kingdom, no. 3832. Hence it is, that by being hungry and desiring to eat, in the Word, is signified desiring good and truth from affection, nos. 4958, 10227.

What has here been mentioned the angels do not understand otherwise than according to the internal or spiritual sense, because they are in the spiritual world, no. 10521. Hence it is that holiness flows in from heaven with the members of the Church, when they partake of the sacrament of the Supper in a holy manner, no. 6789: and hence there is conjunction with the Lord, nos. 3464, 3735, 5915, 10519, 10521, 10522.

221. *Concerning Sacrifices.* Burnt-offerings and sacrifices signified all things pertaining to worship from the good of love, and from the truths of faith, nos. 923, 6905, 8680, 8936, 10042. Burnt-offerings and sacrifices signified the Divine-celestial things, which are the internal things of the Church, from which is worship, nos. 2180, 2805, 2807, 2830, 3519; with a variety and a distinction according to the various things of worship, nos. 2805, 6905, 8936. Wherefore there were many kinds of sacrifices and various procedures therein; and also various animals were made use of, nos. 2830, 8936, 9990. The various things signified thereby in general, may appear from an unfolding of each single thing by the internal sense, no. 10042. What was signified specifically by the animals which were sacrificed, no. 10042. Arcana of heaven are contained in the rituals and procedures of the sacrifices, no. 10057. In general there are contained therein arcana of the glorification of the Lord's Human; and in a respective sense, arcana of man's regenera-

tion and purification from evils and falsities; wherefore they were [appointed] for various sins, crimes, and purifications, nos. 9990, 10022, 10042, 10053, 10057. What was signified by the imposition of hands on the beasts which were sacrificed, no. 10023. What by the lower parts of the slain beasts being put in the burnt-offerings under their upper parts, no. 10051. What by the meat-offerings that were burned at the same time, no. 10079. What by the drink-offering, nos. 4581, 10137. What by the salt which was used, no. 10300. What by the altar and all the things which belonged to it, nos. 921, 2777, 2784, 2811, 2812, 4489, 4541, 8935, 8940, 9388, 9389, 9714, 9726, 9963, 9964, 10028, 10123, 10151, 10242, 10245, 10344. What by the fire of the altar, nos. 934, 6314, 6832. What by eating together of the things sanctified, nos. 2187, 8682. It is shown from the Word, that sacrifices were not commanded, but charity and faith; that sacrifices thus were only permitted, nos. 922, 2180. Why they were permitted, nos. 2180, 2818.

That the burnt-offerings and sacrifices, in which were offered lambs, she-goats, sheep, kids, he-goats, bullocks, and oxen, were in one word called "bread," may appear from the following passages: "*And the priest shall burn it upon the altar; IT IS THE BREAD OF THE OFFERING MADE BY FIRE UNTO THE LORD* (Levit. ii. 11, 16)." "*The sons of Aaron shall be holy unto their God; neither shall they profane the name of their God; for the offerings of Jehovah made by fire, the BREAD OF THEIR GOD, they do offer. Thou shalt sanctify him therefore; for he offereth THE BREAD OF THY GOD. A man of the seed of Aaron, in whom there is a blemish, let him not come nigh to offer the BREAD OF HIS GOD* (Ibid. xxi. 6, 8, 17, 21)." "*Command the sons of Israel, and say unto them, My offering, MY BREAD, for my offerings made by fire for an odour of rest, ye shall observe, to offer unto Me in their due season* (Numb. xxviii. 2)." "*He that toucheth any unclean thing shall not eat of the things sanctified, but shall bathe his flesh in water, and afterward he shall eat of the holy things, because it is his BREAD* (Levit. xxii. 6, 7)." "*Ye offer POLLUTED BREAD upon mine altar* (Malachi i. 7)." Hence it was said above (no. 214), "The Holy Supper includes and comprises the whole of the Divine worship instituted in the Israelitish Church; for the burnt-offerings and sacrifices in which the worship of that Church principally consisted, were termed in one expression 'bread'; and hence, also, the Holy Supper is a summing up of that worship."

From all this it can now be seen what is meant by Bread in John (vi. 31-35, 47-51), "*Jesus said to them, Verily, verily, I say unto you, Moses gave them not BREAD FROM HEAVEN; but my Father giveth you the TRUE BREAD FROM HEAVEN; for THE BREAD OF GOD is He that cometh down from heaven, and giveth life unto the world. They said unto Him, Lord, evermore give us*

THIS BREAD. *Jesus said unto them, I AM THE BREAD OF LIFE: he that cometh to Me shall not hunger, and he that believeth on Me shall never thirst. He that believeth on Me, hath eternal life. I AM THE BREAD OF LIFE. THIS IS THE BREAD which cometh down from heaven that a man may eat thereof, and not die. I AM THE LIVING BREAD which came down from heaven; if any one shall eat OF THIS BREAD, he shall live for ever.*" From the latter and the former passages it is evident, that bread means all the good that proceeds from the Lord; for the Lord Himself is in His own good; and therefore the bread and wine in the Holy Supper mean all the worship of the Lord from the good of love and faith.

222. To the above shall be added some things from the *Heavenly Arcana*, no. 9127: "He who knows nothing of the internal, that is, the spiritual sense of the Word, does not know otherwise than that flesh and blood, when mentioned in the Word, mean natural flesh and blood. The internal sense, however, does not treat of the life of a man's body, but of the life of his soul, that is, of his spiritual life, which he is to live to eternity. This life is described in the Word in the sense of the letter, by such things as belong to the life of the body, namely, by flesh and blood; and since a man's spiritual life subsists through the good of love and the truth of faith, therefore in the internal sense of the Word the good of love is meant by flesh, and the truth of faith by blood. These things are understood in heaven by flesh and blood, and by bread and wine; for bread there has altogether the same signification as flesh, and wine altogether the same signification as blood. But those who are not spiritual men do not comprehend this: wherefore, let them remain in their faith, yet, let them believe that in the Holy Supper, and in the Word, because they are from the Lord, there is something holy. They may not know wherein this holiness consists, yet let those who enjoy interior perception, consider whether flesh means flesh, and blood, blood, in the following passages. In the Revelation (xix. 17, 18), "*I saw an angel standing in the sun; and he cried with a loud voice, saying unto all the fowls that fly in the midst of heaven, Gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains of thousands, and the flesh of the strong ones, and the flesh of horses, and of them that sit upon them, and the flesh of all both free and bond, both small and great.*" Who can possibly understand these words, unless he knows what is meant in the internal sense by flesh, and what by kings, captains of thousands, strong ones, horses, them that sit on them, freemen and bondmen? And in Ezekiel (xxxix. 17-21), "*Thus said the Lord Jehovih, Say to every bird of heaven, to every wild beast of the field, Assemble yourselves, and come; gather yourselves from every side to My sac-*

rifice that I sacrifice for you, a great sacrifice upon the mountains of Israel ; that ye may eat flesh and drink blood. Ye shall eat the flesh of the strong ones, and drink the blood of the princes of the earth ; and ye shall eat fat till ye be full, and drink blood even to drunkenness, of My sacrifice which I shall sacrifice for you. Ye shall be filled at My table, with the horse and the chariot, and with the strong one, and with every man (vir) of war ; thus will I set My glory among the nations." Here the calling together of all to the kingdom of the Lord, and specifically the establishment of the Church among the gentiles, are treated of ; and eating flesh and drinking blood signify appropriating to one's self Divine Good and Divine Truth, thus the Holy which proceeds from the Lord's Divine Human. Who cannot see, that flesh does not mean here flesh, nor blood, blood ? as when it is said, that they should eat the flesh of the strong ones, and drink the blood of the princes of the earth ; and that they should drink blood even to drunkenness ; also that they should be filled with the horse, with the chariot, with the strong one, and with every man of war ? What is meant by the birds of the heaven and the beasts of the field in the spiritual sense, may be seen in the work on *Heaven and Hell*, no. 110 and in the notes there (l). Let us now examine what the Lord said concerning His flesh and His blood, in John (vi. 51-58), "*The bread that I will give, is My flesh. Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man, and drink His blood, ye shall not have life in you. Whoso eateth My flesh and drinketh My blood, hath eternal life, and I will raise him up at the last day ; for My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh and drinketh My blood, dwelleth in Me, and I in him. This is the bread which came down from heaven.*" That the Lord's flesh denotes the Divine Good, and His blood the Divine Truth, both proceeding from Him, may be seen from the fact, that these nourish a man's spiritual life. Hence, also, it is said, *My flesh is meat indeed, and My blood is drink indeed* : and since a man is conjoined with the Lord through the Divine Good and Truth, it is further said, *Whoso eateth My flesh and drinketh My blood, hath eternal life ; and, He abideth in Me, and I in him ;* and in the former part of the chapter (ver. 27), "*Labour not for the meat which perisheth, but for that meat which endureth unto eternal life ;*" that abiding in the Lord means being in the love to Him, the Lord Himself teaches in John (xv. 2-12).

THE RESURRECTION.

223. MAN was created so that, as to his Internal, he cannot die ; for he can believe in God, and also love God, and therefore he can be conjoined with God by faith and love ; and being conjoined with God means living to eternity.

224. This Internal is with every man that is born : his External is that by which he does the things which belong to faith and love. The Internal is what is called the spirit, and the External what is called the body. The External which is called the body, is adapted to uses in the natural world ; this is cast off when a man dies : but the Internal which is called the spirit, is adapted to uses in the spiritual world ; this does not die. This Internal is then a good spirit and an angel, if the man had been good while in the world ; but it is an evil spirit, if the man while in the world, had been evil.

225. After the death of the body, a man's spirit appears in the spiritual world in the human form, precisely as in the natural world. He also enjoys the faculty of sight, of hearing, of speaking, and of feeling, as he did in the world ; and he is endowed with every faculty of thought, of will, and of action, as when he was in the world ; in a word, he is a man as to each and all things, except that he is not encompassed with the gross body with which he was clothed in the world. This he leaves behind when he dies, never to resume it again.

226. This continuance of life is what is meant by the resurrection. The reason why men believe that they are not to rise again before the Last Judgment, when also the whole visible world shall perish, is, that they did not understand the Word ; and that sensual men place life in the body, believing that unless this should receive life again, it would be all over with a man.

227. A man's life after death is the life of his love and the life of his faith. Wherefore, such as had been a man's love, and such as had been his faith, during his life in the world, such a life awaits him to eternity. The life of hell awaits those who had loved themselves and the world above all things ; and the life of heaven those who had loved God above all things, and

the neighbour as themselves. The latter are they who have faith; but the former are those who have no faith. The life of heaven, is what is called eternal life; and the life of hell is what is called spiritual death.

228. That a man lives after death, is taught in the Word; as for instance, that God is not the God of the dead, but of the living (Matt. xxii. 31); that Lazarus after death was carried into heaven, but the rich man was cast into hell (Luke xvi. 22, 23, *et seq.*); that Abraham, Isaac, and Jacob, are in heaven (Matt. viii. 11; xxii. 31, 32; Luke xx. 37, 38); and that Jesus said to the robber, To-day shalt thou be with Me in paradise (Luke xxiii. 43).

229. It is superfluous to adduce here anything from the *Heavenly Arcana*, because the subjects which concern the Resurrection and Man's life after death, have been fully treated of in the work on *Heaven and Hell*, the following chapters of which may be consulted: I. Every man is a spirit as to his interiors, nos. 432-444. II. A man's resuscitation from the dead, and his entrance into eternal life, nos. 445-452. III. After death a man is in a perfect human form, nos. 453-460. IV. After death a man enjoys every sense, and all the memory, thought, and affection, which he had in the world; leaving behind nothing but his earthly body, nos. 461-469. V. A man's quality after death is such as his life had been in the world, nos. 470-484. VI. The delights of a man's life are turned into corresponding things, nos. 485-490. VII. A man's first state after death, nos. 491-498. VIII. A man's second state after death, nos. 499-511. IX. A man's third state after death, which is a state of instruction for those who go to heaven, nos. 512-520. X. Heaven and hell are from the human race, nos. 311-317.

That the Last Judgment, which was also spoken of above at no. 226, will not be attended with the destruction of the world, see the small work on *The Last Judgment and the Babylon Destroyed*, from beginning to end.

HEAVEN AND HELL.

230. There are two things which constitute the life of a man's spirit, namely, love and faith; love constituting the life of his will, and faith the life of his understanding. The love of good, and the faith of truth from it, constitute the life of heaven; and the love of evil, and the faith of falsity from it, constitute the life of hell.

231. Love to the Lord and love towards the neighbour constitute heaven ; and likewise faith, but only so far as it enjoys life from the above loves. And since both these loves, and the faith therefrom, are from the Lord, it is evident from this that the Lord constitutes heaven.

232. Heaven with every one is according to his reception of love and faith from the Lord ; and those who, during their life in the world, receive heaven from the Lord, come into heaven after death.

233. Those who receive heaven from the Lord are they who have heaven in themselves ; for heaven is in the man, as the Lord teaches (Luke xvii. 21), "*Neither shall they say, Lo ! the Kingdom of God is here ; or, lo ! it is there ; for, behold, the Kingdom of God is within you.*"

234. Heaven resides with a man in his Internal, and thus in volition and thought, from love and faith, and thence it is in his External which consists in acting and speaking from love and faith. But heaven is not in the External apart from the Internal ; for all hypocrites are able to act and speak well, but they cannot will and think well.

235. When a man comes into the other life, which happens immediately after death, it becomes manifest whether heaven is within him ; but not so, while he lives in the world. For in the world the External appears, and not the Internal ; but in the other life the Internal is made manifest, because the man then lives as to his spirit.

236. Those who from the Lord are in love to the Lord and in faith in Him, have eternal happiness, which is also called heavenly joy. This joy is contained in that love and in that faith ; and the man who has heaven in himself, comes into that joy after death ; meanwhile it lies hidden in his Internal. In the heavens there is a sharing of all goods ; the peace, the intelligence, the wisdom, and the happiness of all are communicated there to each ; yet to every one according to his reception of love and faith from the Lord. From this it is evident, how great is the peace, the intelligence, the wisdom, and the happiness in heaven.

237. Just as love to the Lord and love towards the neighbour constitute the life of heaven with man, so the love of self and the love of the world, when they are dominant, constitute the life of hell ; for the latter loves are opposed to the former loves. Those therefore with whom the loves of self and the world

are dominant, cannot receive anything from heaven, so that what they receive comes from hell; for whatever a man loves, and whatever he believes, comes either from heaven or from hell.

238. Those with whom the love of self and the love of the world are dominant, do not know what heaven and heavenly happiness are; and it seems incredible to them that happiness should be possible in any other loves, than the above; when yet the happiness of heaven enters in proportion as the above loves are removed as ends. The happiness which succeeds on their removal is so great, as to exceed all human comprehension.

239. A man's life cannot be changed after death. It remains then such as it had been; for a man's spirit is wholly according to the quality of his love; and an infernal love can never be transformed into a heavenly love, because they are opposites. This is meant by Abraham's words addressed to the rich man in hell, "*Between you and us there is a great gulf: so that those who would pass from hence to you cannot; neither can those pass to us that would come from thence*" (Luke xvi. 26). From this it is evident, that those who go to hell remain there to eternity, and that those who go to heaven remain there to eternity.

240. Since Heaven and Hell have been treated of in a separate work, and since those things which are contained on this subject in the *Heavenly Arcana* have also been adduced in that work, it is unnecessary to add here anything further.

THE CHURCH.

241. WHAT constitutes heaven with a man, also constitutes the Church; for as love and faith constitute heaven, so also love and faith constitute the Church: consequently, from what has been already said concerning heaven, it is evident what the Church is.

242. The Church is said to be where the Lord is acknowledged, and where the Word exists; for the essentials of the Church are love to the Lord and faith in Him, both derived from Him; and the Word teaches how a man ought to live in order that he may receive love and faith from the Lord.

243. That the Church may exist, there must be doctrine from the Word; because without doctrine the Word cannot be understood. Yet it is not doctrine alone that constitutes the Church with a man, but a life according to doctrine. From this it follows that faith alone does not constitute the Church but the life of faith, which is charity. Genuine doctrine is the doctrine of charity and at the same time of faith, and not the doctrine of faith apart from the former; for the doctrine of charity and at the same time of faith, is the doctrine of life; but not the doctrine of faith apart from the doctrine of charity.

244. Those who are outside the Church, and acknowledge one God, and live according to their religion in some charity towards the neighbour, are in communion with those who are of the Church; for no one who believes in God and leads a good life, is damned. From this it is evident, that the Lord's Church is everywhere throughout the world; although specifically it is, where the Lord is acknowledged, and where the Word exists.

245. Every one with whom the Church exists, is saved; but every one with whom the Church does not exist, is damned.

FROM THE HEAVENLY ARCANA.

246. The Church, specifically exists where the Word is found, and where through it the Lord is known, and consequently where Divine Truths have been revealed, nos. 3857, 10761.

Still those who are born where the Word exists, and where the Lord is known, are not on that account of the Church; but those are who through truths from the Word, are being regenerated by the Lord, and these are they who lead a life of charity, nos. 6637, 10143, 10153, 10578, 10645, 10829. Those who are of the Church, that is, in whom the Church exists, are in the affection of truth for the sake of truth; that is, they love the truth because it is true, and from the Word they examine whether the doctrinals of the Church in which they were born, are true, nos. 5432, 6047. Otherwise every one would have truth from another, and from his native soil, no. 6047.

The Lord's Church is with all in the whole world who live in good according to their religious system, nos. 3263, 6637, 10765. All who live in good—wherever they are—and acknowledge one God, are accepted by the Lord and come into heaven; for all who are in good acknowledge the Lord, because good is from the Lord, and the Lord is in good, nos. 2589–2604, 2861, 2863, 3263, 4190, 4197, 6700, 9256. The whole Church on earth, before the Lord, is as one man, nos. 7396, 9276; in like manner heaven, because the Church is heaven, that is, the Lord's kingdom on earth, nos. 2853, 2996, 2998, 3624–3629, 3636–3643, 3741–3745, 4625. But the Church, where the Lord is known and where the Word exists, is like the heart and lungs in a man in respect to the rest of the body, which lives therefrom, as from the fountains of its life, nos. 637, 931, 2054, 2853. Hence it is, that unless there were a Church where the Word exists, and where by means of it the Lord is known, the human race would not be saved, nos. 468, 637, 931, 4545, 10452. The Church is the foundation of heaven, no. 4060.

The Church is internal and external, nos. 1242, 6587, 9375, 9680, 10762. The Internal of the Church is love to the Lord and charity towards the neighbour; wherefore, those who are in the affection of good and truth from love to the Lord and charity towards the neighbour, constitute the internal church; and those who are in external worship from obedience and faith, constitute the external Church, nos. 1083, 1098, 4288, 6380, 6587, 7840, 8762. Knowing truth and good, and acting therefrom, constitute the External of the Church; but willing and loving truth and good, and acting therefrom, constitute the Internal of the Church, nos. 4899, 6775. The Internal of the Church is contained in the worship of those who belong to the external Church, although obscurely, no. 6775. The internal and external Church constitute one Church, nos. 409, 10762. Man has an Internal and an External, an Internal according to the image of heaven, and an External according to the image of the world; and therefore, in order that a man may be a Church, his External must act together with his Internal, nos. 3628, 4523,

4524, 6057, 6314, 9706, 10472. The Church is in a man's Internal and at the same time in his External, but not in the External apart from the Internal, nos. 1795, 6580, 10691. The Internal of the Church is according to truths and their quality, and according to the implantation of them in good by means of life, no. 1238.

The Church, like heaven, is in man, and therefore the Church consists in general of the men in whom the Church is, no. 3884. In order that the Church may exist, there must be the doctrine of life, which is the doctrine of charity, nos. 3445, 10763, 10764. Charity constitutes the Church, and not faith separated from charity, no. 916: consequently, not the doctrine of faith which is separated from charity, but the doctrine of faith which is conjoined therewith, and according to which the life is, nos. 809, 1798, 1799, 1834, 1844, 4468, 4672, 4683, 4766, 5826, 6637. The Church does not exist with a man, unless the truths of doctrine are implanted with him in the good of charity, and thus in the good of life, nos. 3310, 3963, 5826. There is no Church with a man, if he is only in the truths, which are called truths of faith, no. 5826. How much good there would be in the Church, if charity were in the first place, and faith in the second, no. 6269. And how much evil is in it, if faith is in the first place, no. 6272. In the Ancient Churches charity was the chief and essential [constituent] of the Church, no. 4680. The Church would be like heaven, if all had charity, nos. 2385, 2853. If good were the characteristic of the Church, and not truth apart from good, thus if charity were its characteristic, and not faith separate, the Church would be a one, and differences with respect to the doctrinals of faith and the forms of external worship, would be accounted as nothing, nos. 1285, 1316, 2982, 3267, 3445, 3451.

Every Church begins from charity, but in the course of time declines from it, nos. 494, 501, 1327, 3773, 4689; and thus turns to falsities from evil, and at length to evils, nos. 1834, 1835, 2910, 4683, 4689. The Church at its beginning and in its decline compared with the infancy and old age of a man, no. 10134. And also with the rising and setting of the sun, no. 1837. The successive states of the Christian Church, down to its last state; where the things are explained which the Lord foretold concerning the consummation of the age, and His coming, in Matthew (xxiv. from beginning to end), nos. 3353-3356, 3486-3489, 3650-3655, 3751-3757, 3897-3901, 4056-4060, 4229-4231, 4332-4335, 4422-4424, 4635-4638, 4807-4810, 4954-4959, 5063-5071. The Christian Church at the present time is at its end, since there is in it no faith, because no charity, nos. 3489, 4689. The Last Judgment is the last time of the Church, nos. 2118, 3353, 4057, 4333, 4535. Concerning the vastation of the Church, nos. 407-411. The consummation of the age and the coming of the Lord constitute the last time of the old Church

and the beginning of the new, nos. 2243, 4535, 10622. When the old Church is being vastated, the interior truths are revealed which are to be of use to the new Church which is then established, nos. 3398, 3786. Concerning the establishment of the Church with the Gentiles, nos. 1366, 2986, 4747, 9256.

247. *The Ancient Churches.* The First and Most Ancient Church in this world was that which is described in the first chapters of Genesis; which was a celestial Church, and the most excellent of all, nos. 607, 895, 920, 1121, 1122, 1123, 1124, 2896, 4493, 8891, 9942, 10545. The quality of those belonging to it in heaven, nos. 1114–1125. They are in the clearest light, nos. 1116, 1117. After the flood there existed various Churches which, in one expression, were called the Ancient Church, concerning which see nos. 1125, 1126, 1127, 1327, 10355. Through how many kingdoms of Asia the Ancient Church was extended, nos. 1238, 2385. The quality of the men of the Ancient Church, nos. 609, 895. The Ancient Church was a representative Church, and its representatives were gathered together into one collection by certain men of the Most Ancient Church, nos. 519, 521, 2896. Among the Ancient Church there was a Word, which was, however, lost, no. 2897. The quality of the Ancient Church when it began to decline, no. 1128. The distinction between the Most Ancient Church and the Ancient, nos. 597, 607, 640, 641, 765, 784, 895, 4493. Both the Most Ancient and the Ancient Churches existed in the land Canaan, and from this circumstance arose the representatives of the places therein, nos. 3686, 4447, 4454. The Church which was begun by Eber, and was called the Hebrew Church, nos. 1238, 1241, 1343, 4516, 4517. The difference between the Ancient and the Hebrew Churches, nos. 1343, 4874. Eber instituted sacrifices which had been wholly unknown in the Ancient Churches, no. 1343. The Ancient Churches agreed with the Christian Church as to internals, but not as to externals, nos. 3478, 4489, 4772, 4904, 10149. In the Most Ancient Church there was an immediate revelation; in the Ancient Church a revelation by means of correspondences; in the Jewish Church by the living voice; and in the Christian Church through the Word, no. 10355. The Lord was the God of the Most Ancient Church, and was called Jehovah, nos. 1343, 6846. The Lord is heaven, and He is the Church, nos. 4766, 10125, 10151, 10157. That the Lord's Divine constitutes heaven, see the work on *Heaven and Hell*, nos. 7–12, and 78–86; that therefore His Divine also constitutes the Church, since what makes heaven with man also makes the Church, see above in the Doctrine.

248. *The Jewish Church and the Jews.* The statutes, judg-

ments and laws, which were commanded in the Jewish Church, were in part like those which existed in the Ancient Church, nos. 4449, 4835. In what respect the representative rites of the Jewish Church differed from those of the Ancient Church, nos. 4288, 10149. A representative Church was instituted among that nation, but in the nation itself there was no Church, nos. 4899, 4912, 6304. Therefore, as to that nation itself, it was the representative of a Church, but not a Church, nos. 4281, 4288, 4311, 4500, 6304, 7048, 9320, 10396, 10526, 10531, 10698. The Israelitish and Jewish nation was not chosen, but was accepted to represent the Church, on account of the stubbornness with which their fathers and Moses insisted upon it, nos. 4290, 4293, 7051, 7439, 10430, 10535, 10632. Their worship was merely external, apart from any internal worship, nos. 1200, 3147, 3479, 8871. They were entirely unacquainted with the internals of worship, and were not willing to know them, nos. 301, 302, 303, 3479, 4429, 4433, 4680, 4844, 4847, 10396, 10401, 10407, 10694, 10701, 10707. How they consider the internals of Worship, of the Church, and of the Word, no. 4865. Their interiors were filthy, full of the loves of self and the world, and of avarice, nos. 3480, 9962, 10454-10457, 10462-10466, 10575. On this account the internals of the Church were not discovered to them, because they would have profaned them, nos. 2520, 3398, 3480, 4289. The Word was altogether closed to them, no. 3769. They see the Word from without and not from within, nos. 10549, 10550, 10551. Wherefore, their Internal, when in worship, was closed, nos. 8788, 8806, 9320, 9377, 9380, 9962, 10396, 10401, 10407, 10492, 10498, 10500, 10575, 10629, 10692. That nation, also, more than others, was of such a character that they could be in external sanctity while the Internal was closed, nos. 4293, 4311, 4903, 9373, 9377, 9380. Their state at that time, no. 4311. On this account also they have been preserved to the present day, no. 3479. Their external sanctity was miraculously raised by the Lord into heaven, and the interior things of Worship, of the Church, and of the Word were thus perceived, nos. 3480, 4307, 4311, 6304, 8588, 10492, 10500, 10602. In order that this might be effected, they were compelled by external means to observe strictly their rites in their external form, nos. 3147, 4281, 10149. Since they were able to be in external sanctity, apart from any internal, they could represent the holy things of the Church and of heaven, nos. 3479, 3881, 4208, 6603, 8588, 9377, 10430, 10500, 10570. Still those holy things did not affect them, no. 3479. It does not matter what is the quality of the person who represents, because the representation has respect to the thing, and not to the person, nos. 665, 1097, 1361, 3147, 3881, 4208, 4281, 4288, 4292, 4307, 4444, 4500, 6304, 7048, 7439, 8588, 8788, 8806.

That nation was worse than other nations; its quality is also described from the Word of both Testaments, nos. 4314, 4316, 4317, 4444, 4503, 4750, 4751, 4815, 4820, 4832, 5057, 5998, 7248, 8819, 9320, 10454-10457, 10462-10466. The tribe of Judah turned aside into a worse state than the other tribes, no. 4815. How cruelly they treated the Gentiles, from a feeling of delight, nos. 5057, 7248, 9320. That nation was idolatrous at heart, and more than other nations worshipped other gods, nos. 3732, 4208, 4444, 4825, 5998, 6877, 7401, 8301, 8871, 8882. Even their worship, when considered as it was in that nation itself, was idolatrous, because it was external apart from any Internal, nos. 4281, 4825, 8871, 8882. They worshipped Jehovah only in name, nos. 6877, 10559, 10560, 10561, 10566; and solely on account of miracles, no. 4299. Those are mistaken who believe that, at the end of the Church, the Jews will be converted, and taken back into the land of Canaan, nos. 4847, 7051, 8301. Many passages are adduced on this subject from the Word, which, however, are to be understood according to the internal sense, thus otherwise than according to the letter, no. 7051. On account of that nation the Word was changed, as to its external sense, but not as to its internal sense, nos. 10453, 10461, 10603, 10604. According to their quality, Jehovah appeared to them on Mount Sinai, in a consuming fire, in a thick cloud, and in smoke as of a furnace, nos. 1861, 6832, 8814, 8819, 9434. The Lord appears to every one according to his quality; as a vivifying and invigorating fire to those who are in good, and as a consuming fire to those who are in evil, nos. 934, 1861, 6832, 8814, 8819, 9434, 10551. One origin of that nation was from a Canaanitish woman, and its two other origins were from whoredom with a daughter-in-law, nos. 1167, 4818, 4820, 4874, 4899, 4913. These origins signified the quality of their conjunction with the Church, namely, that it was like the conjunction with a Canaanitish woman, and like whoredom with a daughter-in-law, nos. 4868, 4874, 4899, 4911, 4913. Their state in the other life, nos. 939, 940, 5057.

Since this nation, although of such a quality, represented the Church; and since the Word was written among them and concerning them; therefore Divine-celestial things were signified by their names, as by Reuben, Simeon, Levi, Judah, Ephraim, Joseph, and the rest. Judah, in the internal sense signifies the Lord as to celestial love, and His celestial kingdom, nos. 3654, 3881, 5583, 5603, 5782, 6363. The prophecy of Israel concerning Judah (Gen. xlix. 8-12), wherein the Lord is treated of, explained, nos. 6363-6381. The tribe of Judah and Judæa signify the celestial Church, nos. 3654, 6364. The twelve tribes represent, and therefore signify, all things of love and faith in the aggregate, nos. 3856, 3926, 4060, 6335; con-

sequently also heaven and the Church, nos. 6337, 6637, 7836, 7891. Their signification is according to the order in which they are named, nos. 3862, 3926, 3939, 4603, *et seq.*, 6337, 6640. The twelve tribes were divided into two Kingdoms, in order that the Jews might represent the celestial Kingdom, and the Israelites the spiritual Kingdom, nos. 8770, 9320. The seed of Abraham, Isaac, and Jacob, signifies the goods and truths of the Church, nos. 3373, 10445.

THE SACRED SCRIPTURE, OR THE WORD.

249. WITHOUT a Revelation from the Divine, a man cannot know anything concerning eternal life, or even concerning God ; and still less can he know anything concerning love to God and faith in Him ; for a man is born in utter ignorance, and everything from which his understanding is to be formed he has to learn from worldly objects. Hereditarily, also, he is born into every evil which arises from the love of self and the world. The delights arising therefrom prevail continually, and suggest to him such things as are diametrically opposed to the Divine. This then is the reason that man knows nothing concerning eternal life ; and hence the necessity of a Revelation, from which he may have such knowledge.

250. That the evils of the love of self and the world induce such ignorance concerning the things which belong to eternal life, is plainly evident from the case of those within the Church ; for, although they are aware from revelation that there is a God, that there is a heaven and a hell, that there is eternal life, and that that life has to be acquired through the good of love and faith, they still lapse into a denial of these things, the educated as well as the uneducated. From this it is again evident how great the ignorance would be, were there no revelation.

251. Since a man, therefore, lives after death, and then lives to eternity ; and since a life awaits him according to his love and faith ; it follows that the Divine out of love towards the human race, has revealed such things as will lead to that life, and conduce to a man's salvation. What the Divine has revealed is the Word with us.

252. Since the Word is a revelation from the Divine, it is Divine in each and all things ; for what is from the Divine cannot be otherwise. What is from the Divine descends to man through the heavens ; wherefore in the heavens it is accommodated to the wisdom of the angels who are there, and on earth it is accommodated to the comprehension of the men who are there. On this account there is in the Word an internal sense which is spiritual, for the angels ; and an external sense which is natural, for men. Hence it is that the conjunction of heaven with man is through the Word.

253. No others understand the genuine sense of the Word except those who have been enlightened; and only those are enlightened who are in love to the Lord and have faith in Him: for the interiors of these are raised by the Lord into the light of heaven.

254. The Word in the letter can be comprehended only by means of doctrine from the Word, made by one who has been enlightened. The sense of its letter is accommodated to the apprehension even of simple men; wherefore doctrine from the Word has to serve them for a lamp.

FROM THE HEAVENLY ARCANA.

255. *The Necessity and Excellency of the Word.* Nothing is known from the light (*lumen*) of nature concerning the Lord, heaven and hell, man's life after death, and the Divine Truths through which a man has spiritual and eternal life, nos. 8944, 10318-10320. This may appear from the fact, that many, and among them men of education, do not believe these things, although they were born where the Word is, and by means of it have been instructed concerning them, no. 10319. Wherefore, it was necessary that there should be some Revelation from heaven because man is born for heaven, no. 1775; and therefore in every age there has been a Revelation, no. 2895. The various kinds of revelation that have been successively on this earth, nos. 10355, 10632. The Most ancient people who lived before the flood, and whose age was called the golden age, had an immediate Revelation, and from it Divine Truth was inscribed on their hearts, no. 2896. In the Ancient Churches, which existed after the flood, there was a Word which was both historical and prophetic, nos. 2686, 2897 (concerning which Churches, see above, no. 247). Its historical parts were called the Wars of Jehovah, and its prophetic parts, Enunciations, no. 2897. That Word was like ours with respect to inspiration, no. 2897. It was mentioned by Moses, nos. 2686, 2897. But that Word has been lost, no. 2897. There were prophetic revelations also among others, as appears from the prophecies of Balaam, no. 2898.

The Word is Divine in each and all things, nos. 639, 680, 10321, 10637. The Word is Divine and holy as to each iota and dot, from experience, no. 9349. How it is explained at the present day, that the Word is inspired as to every iota, no. 1886.

The Church specifically is where the Word exists, and where

through it the Lord is known, and Divine Truths have been revealed, nos. 3857, 10761. Still those who are born where the Word is, and where the Lord by means of it is known are not on that account of the Church, but those are who through truths from the Word are being regenerated by the Lord; and these are they who live according to the truths therein, and consequently those who lead a life of love and faith, nos. 6637, 10143, 10153, 10578, 10645, 10829.

256. *The Word is understood only by those who have been enlightened.* The human Rational cannot comprehend Divine things, nor even spiritual things, unless it is enlightened by the Lord, nos. 2196, 2203, 2209, 2654. Wherefore, only those who have been enlightened comprehend the Word, no. 10323. To those who are being enlightened it is granted by the Lord to understand the truth, and to see how to reconcile those things in the Word which seem to contradict each other, nos. 9382, 10659. The Word in the sense of the letter is not consistent with itself, and sometimes appears contradictory to itself, no. 9025. Wherefore, by those who have not been enlightened it can be explained and twisted so as to confirm any opinion and any heresy whatever, and to favour any worldly and corporeal love, nos. 4783, 10330, 10400. Those are enlightened from the Word who read it from the love of truth and good, but not those who read it from the love of fame, of gain, and of places of honour, and thus from the love of self, nos. 9382, 10548, 10549, 10551. Those are enlightened who are in the good of life, and from it in an affection for the truth, no. 8694. Those are enlightened with whom their Internal has been opened; those consequently who as to their internal man can be elevated into the light of heaven, nos. 10400, 10402, 10691, 10694. Enlightenment consists in an actual opening, and also in an elevation into the light of heaven, no. 10330. Holiness from the Internal, that is, through the Internal from the Lord, flows in with those who deem the Word holy, they themselves being ignorant of it, no. 6789. Those are enlightened, and see truths in the Word, who are led by the Lord, but not those who are led by self, no. 10638. Those are led by the Lord who love the truth because it is true, and these are they who love to live according to Divine Truths, nos. 10578, 10645, 10829. The Word is vivified with a man, according to his life of love and faith, no. 1776. Those things which are from self-intelligence have no life in them, because nothing good proceeds from a man's Self (*proprium*), nos. 8941, 8944. Those who have confirmed themselves much in a false doctrine, cannot be enlightened, no. 10640.

It is the understanding that is enlightened, nos. 6608, 9300. Because the understanding is the receptacle of the truth, nos. 6222, 6608, 10659. There are ideas concerning every doctrinal

of the Church, by which the understanding of a thing is determined, nos. 3310, 3825. So long as a man lives in the world, his ideas are natural, because he then thinks in the Natural; nevertheless spiritual ideas lie concealed in them with those who are in the affection of the truth for the sake of truth, nos. 10237, 10240, 10551. Apart from any ideas on a subject there is no perception, no. 3825. The ideas concerning matters of faith are opened in the other life, and their quality is then seen by the angels, nos. 1869, 3310, 5510, 6200, 8885. Wherefore the Word is understood only by a rational man; for believing a thing without any idea of it, and without any rational view of it, means retaining in the memory words void of every life of perception and affection, which actually means not believing, no. 2553. The literal sense of the Word is what is enlightened, nos. 3436, 9824, 9905, 10548.

257. *The Word is not understood except through doctrine from the Word.* The doctrine of the Church must be from the Word, nos. 3464, 5402, 6832, 10763, 10765. The Word is not understood without doctrine, nos. 9025, 9409, 9424, 9430, 10324, 10431, 10582. True doctrine is a lamp to those who read the Word, no. 10400. Genuine doctrine should be from those who are in enlightenment from the Lord, nos. 2510, 2516, 2519, 9424, 10105. The Word is understood by means of a doctrine made by one who has been enlightened, no. 10324. Those who are in enlightenment make doctrine for themselves from the Word, nos. 9382, 10659. The difference between those who teach and learn from the doctrine of the Church, and those who teach and learn from the mere sense of the letter, no. 9025. Those who are in the sense of the letter apart from any doctrine, do not come into any understanding of Divine Truths, nos. 9409, 9410, 10582. They lapse into many errors, no. 10431. When those who are in the affection of the truth for the sake of the truth, arrive at adult age, and are able to see by virtue of their own understanding, they do not simply remain in the doctrinals of their Church, but examine from the Word whether they are true, nos. 5402, 5432, 6047. Otherwise every man's truth would be derived from another person, and from his native soil, whether he be born a Jew or Greek, no. 6047. Nevertheless such things as have become matters of faith from the literal sense of the Word, ought not to be put off, except after a full examination, no. 9039.

The true doctrine of the Church is the Doctrine of Charity and Faith, nos. 2417, 4766, 10763, 10764. The doctrine of faith does not constitute the Church, but the life of faith which is charity, nos. 809, 1798, 1799, 1834, 4468, 4672, 4766, 5826, 6637. Doctrinals are nothing unless a man lives according to them, nos. 1515, 2049, 2116. In the Churches at the present day,

there is the doctrine of faith, but not the doctrine of charity, the latter being delegated to a science called Moral Theology, no. 2417. The Church would be one, if men were acknowledged to be members of the Church from their life, and thus from their charity, nos. 1285, 1316, 2982, 3267, 3445, 3451, 3452. How much the Doctrine of Charity excels the doctrine of faith separate from charity, no. 4844. Those who know nothing about heavenly things are in ignorance concerning charity, no. 2435. Into how many errors those fall who have only the doctrine of faith, and not at the same time the doctrine of charity, nos. 2388, 2417, 3146; 3325, 3412, 3413, 3416, 3773, 4672, 4730, 4783, 4925, 5351, 7623-7627, 7752-7762, 7790, 8094, 8313, 8530, 8765; 9186, 9224, 10555. Those who are only in the doctrine of faith, and not in the life of faith, which is charity, were formerly called uncircumcised or Philistines, nos. 3412, 3413, 8093. Among the ancients there was the doctrine of love to the Lord and of charity towards the neighbour, and the doctrine of faith was subservient to it, nos. 2417, 3419, 4844, 4955.

The doctrine which has been formed by one enlightened, may afterwards be confirmed by means of things rational; and thus it is more fully understood and corroborated, nos. 2553, 2719, 2720, 3052, 3310, 6047 (see more on this subject above, no. 51). Those who are in faith separated from charity desire the doctrinals of the Church to be simply believed, without any rational intuition, no. 3394.

It is not the part of a wise man to confirm a dogma, but to see whether it is true before it is confirmed; and this is done among those who are in enlightenment, nos. 1017, 4741, 7012, 7680, 7950. The light of confirmation is natural, not spiritual, light, and may exist even with the wicked, no. 8780. All things, even falsities, may be confirmed, so as to appear like truths, nos. 2480, 2490, 5033, 6865, 8521.

258. *In the Word there is a Spiritual Sense, which is called the Internal Sense.* No one can know what the internal sense of the Word is, unless he knows what correspondence is, nos. 2895, 4322. Each and all things down to the minutest singular, in the natural world, correspond to spiritual things, and therefore are significative of these things, nos. 1886-1889, 2987-3003, 3213-3227. The spiritual things to which natural things correspond, present themselves in the Natural under a different appearance, so as not to be recognized, nos. 1887, 2395, 8920. Scarcely any one at the present day knows wherein the Divinity of the Word resides, when yet it is in its internal, that is, in its spiritual sense, the existence of which is unknown at the present day, nos. 2899, 4989. The mystical [element] of the Word is nothing else than the contents of its internal or spiritual sense, which

treats of the Lord, His kingdom, and the Church, and not of the natural things which are in the world, no. 4923. In most places, the prophetic portions are not understood, and thus are of no use apart from the internal sense; shewn by examples, nos. 2608, 8020, 8398. As for instance, by the signification of the White Horse, in the Apocalypse, no. 2760 *et seq.*; by that of the Keys of the Kingdom of the heavens which were given to Peter (see Preface to Chapter xxii. of Genesis, no. 9410); by that of flesh, blood, bread, and wine, in the Holy Supper, and thus why it was instituted by the Lord (see no. 8602); further, by the signification of the prophecies of Jacob concerning his sons, in Chapter xlix. of Genesis, nos. 6306, 6333-6465; and by that of many prophecies concerning Judah and Israel, which are not at all in keeping with that people, and do not harmonize according to the sense of the letter, nos. 6333, 6361, 6415, 6438, 6444. Besides innumerable other instances, no. 2608.

A summary of the internal or spiritual sense of the Word, nos. 1767-1777, 1869-1879. In each and all things of the Word there is an internal sense, nos. 1143, 1984, 2135, 2333, 2395, 2495, 2619. These things do not appear in the sense of the letter, but are nevertheless inwardly contained in it, no. 4442.

259. *The internal sense of the Word is chiefly for the angels; and it is also for men.* In order that it may be known what the internal sense is, and what its nature and origin, a summary must here be made concerning it: In heaven they speak and think differently from what they do in the world; in heaven they speak and think spiritually, in the world naturally; when, therefore, a man reads the Word, the angels who are with him perceive it spiritually, whilst men perceive it naturally; the angels consequently are in the internal sense, while men are in the external; but still they make one by correspondence.

The Word is understood differently by the angels in the heavens from what it is by men on earth; the former have the internal, that is, the spiritual sense, but the latter the external, that is, the natural sense, nos. 1887, 2395. The angels perceive the Word in the internal, and not in the external sense; which is shown from the experience of those who have spoken with me out of heaven, while I was reading the Word, nos. 1769-1772. The angelic ideas and utterances are spiritual, but human ideas and utterances are natural; wherefore the internal sense which is spiritual, is for the angels; illustrated by experience, no. 2333. Nevertheless, the sense of the letter of the Word serves the spiritual ideas of the angels as mediums; comparatively, as with a man the expressions of speech are of use to the

meaning of a subject, no. 2143. The things belonging to the internal sense of the Word, fall into such as belong to the light of heaven, and thus into the angelic perception, nos. 2618, 2619, 2629, 3086. Wherefore the things which the angels perceive from the Word are precious to them, nos. 2540, 2541, 2545, 2551. The angels do not understand a single expression of the sense of the letter of the Word, nos. 64, 65, 1434, 1929. They are unacquainted with the names of the persons and places mentioned in the Word, nos. 1434, 1888, 4442, 4480. Names cannot enter into heaven, and cannot be pronounced there, nos. 1876, 1888. All names in the Word signify things, and in heaven are changed into the ideas of things, nos. 768, 1888, 4310, 4442, 5225, 5287, 10329. The angels also think abstractedly from persons, nos. 6613, 8343, 8985, 9007. How exquisite the internal sense of the Word is, although [in the letter] there are mere names; shown by examples from the Word, nos. 1224, 1888, 2395. Many names in a series also express a single thing in the internal sense, no. 5095. All numbers in the Word signify things, nos. 482, 487, 647, 648, 755, 813, 1963, 1988, 2075, 2252, 3252, 4264, 6175, 9488, 9659, 10217, 10253. Spirits also perceive the Word in its internal sense, in the proportion that their interiors are open into heaven, no. 1771. The sense of the letter of the Word which is natural, on account of its correspondence, is changed instantly with the angels into the spiritual sense, no. 5648. And this is brought about without that which is contained in the literal or external sense, being heard or known, no. 10215. The literal or external sense consequently is only with man, and does not proceed any further, no. 2015.

There is the internal sense of the Word, and also the inmost or highest sense; concerning which senses see nos. 9407, 10604, 10614, 10627. The spiritual angels, that is, those who are of the Lord's spiritual kingdom, perceive the Word in its internal sense; and the celestial angels, that is, those who are of the Lord's celestial kingdom, perceive the Word in its inmost sense, nos. 2157, 2275.

The Word is for men, and also for angels, being accommodated to each, nos. 7381, 8862, 10322. The Word is what unites heaven and earth, nos. 2310, 2495, 9212, 9216, 9357. The conjunction of heaven with man is effected through the Word, nos. 9396, 9400, 9401, 10452. Wherefore the Word is called the "covenant," no. 9396; because a covenant signifies conjunction, nos. 665, 666, 1023, 1038, 1864, 1996, 2003, 2021, 6804, 8767, 8778, 9396, 10632. In the Word there is an internal sense, because the Word has descended from the Lord even to man through the three heavens, nos. 2310, 6597. Whereby it became accommodated to the angels of the three heavens, and also to men, nos. 7381, 8862. Hence it is that the Word is Divine,

nos. 2989, 4989; and that it is holy, no. 10276; and that it is spiritual, no. 4480; and that it is inspired by the Divine, no. 9094. That is inspiration, no. 9094.

The man, also, who has been regenerated is actually in the internal sense of the Word, although he is ignorant of it, since his internal man which enjoys spiritual perception, has been opened, no. 10400. With him, however, the Spiritual of the Word flows into natural ideas, and thus is presented naturally, because while he lives in the world he thinks in the Natural, no. 5614. The light of truth, consequently, with those who are being enlightened, is from their Internal, that is, it is from the Lord through the Internal, nos. 10691, 10694. Through the same way, also, holiness flows in with those who esteem the Word holy, no. 6789. Since the regenerate man is actually in the internal sense of the Word, and indeed in the holiness of it, although he is ignorant of the fact, therefore after death he comes into that sense, and is no longer in the sense of the letter, nos. 3226, 3342, 3343.

260. *In the internal or spiritual sense of the Word there are innumerable arcana.* The Word in its internal sense contains innumerable things which transcend the human comprehension, nos. 3085, 3086. It also contains things that cannot be explained, no. 1965; which are represented only to angels, and understood by them, no. 167. The internal sense of the Word contains arcana of heaven, which relate to the Lord and His kingdom in the heavens and on earth, nos. 1-4, 937. These arcana do not appear in the sense of the letter, nos. 937, 1502, 2161. Many things contained in the prophets, appear there as detached, which in the internal sense are connected in a beautiful continuous series, nos. 7153, 9022. Not a single expression, and not even a single iota can be omitted from the sense of the letter of the Word, without causing an interruption in the internal sense; wherefore, by the Lord's Divine Providence, the Word has been preserved entire, as to every word and every tittle, no. 7933. Innumerable things are contained in each single thing of the Word, nos. 6617, 6620, 8920; and in every expression, no. 1869. Innumerable things are contained in the Lord's Prayer, and in each single thing thereof, no. 6619; also in the Commandments of the Decalogue, in the external sense of which, nevertheless, there are some things of such a nature as are known to every nation without revelation, nos. 8867, 8900.

In the Word, and especially in its prophetic part, there are two expressions as it were of the same thing; but one of them has relation to good, and the other to truth; thus one to what is spiritual, and the other to what is celestial, nos. 683, 707, 2516, 8339. Goods and truths are conjoined in

the Word in a wonderful manner, and this conjunction appears only to him who is acquainted with the internal sense, no. 10554. In the Word, and in each single thing thereof, there is, consequently, the Divine marriage, and also the heavenly marriage, nos. 683, 793, 801, 2173, 2516, 2712, 5138, 7022. The Divine Marriage is the marriage of the Divine Good and the Divine Truth, thus the Lord, in whom alone is that marriage, nos. 3004, 3005, 3009, 5138, 5194, 5502, 6343, 7945, 8339, 9263, 9314. By Jesus is signified the Divine Good, and by Christ the Divine Truth; and by both, the Divine Marriage in heaven, which is the marriage of the Divine Good and the Divine Truth, nos. 3004, 3005, 3009. This marriage is in each single thing of the Word, in its internal sense; and thus the Lord is in it, as to the Divine Good and the Divine Truth, no. 5502. The marriage of good and truth from the Lord in heaven and the Church, is what is called the heavenly marriage, nos. 2508, 2618, 2803, 3004, 3211, 3952, 6179. Wherefore the Word in this respect is, as it were, heaven, nos. 2173, 10126. By virtue of the marriage of good and truth in the Word, heaven is compared in it to a marriage, nos. 2758, 3132, 4434, 4835.

The internal sense is the very doctrine of the Church, nos. 9025, 9430, 10400. Those who understand the Word according to the internal sense are acquainted with the very true doctrine of the Church, because the internal sense contains that doctrine, nos. 9025, 9430, 10400. The Internal of the Word is also the Internal of the Church, as well as the Internal of worship, no. 10460. The Word is the doctrine of love to the Lord, and of charity towards the neighbour, nos. 3419, 3420.

The Word in the letter is as the cloud, and in the internal sense it is the glory, see the Preface to Chapter xviii. of Genesis, also nos. 5922, 6343, where the words, "*The Lord shall come in the clouds of heaven with glory,*" are explained. A cloud in the Word also signifies the Word in the sense of the letter, and glory the Word in the internal sense, see the Preface to Chapter xviii. of Genesis, also nos. 4060, 4391, 5922, 6343, 6752, 8106, 8781, 9430, 10551, 10574. The things which are in the sense of the letter, in respect to those which are in the internal sense, are like rude projections round a polished optical cylinder, by which nevertheless there is exhibited in the cylinder a beautiful image of a man, no. 1871. Those who are in favour of and acknowledge only the sense of the letter of the Word, in the other life are represented by an ugly old woman; but those who at the same time are in favour of and acknowledge the internal sense, are represented by a virgin beautifully arrayed, no. 1774. The Word in its whole aggregate is an image of heaven, because the Word is Divine Truth, and Divine Truth constitutes heaven; and since heaven has reference to one man, therefore the Word in this respect is, as it were, an image of man, no.

1871. Heaven in the aggregate has reference to one man, as may be seen in the work on *Heaven and Hell*, nos. 59-67; and the Divine Truth which proceeds from the Lord constitutes heaven, nos. 126-140, 200-212. The Word is presented beautifully and agreeably before the angels, nos. 1767, 1768. The sense of the letter is like the body, and the internal sense like the soul of that body, no. 8943. The Word, consequently, has life by virtue of the internal sense, nos. 1405, 4857. In the internal sense the Word is pure, and it does not appear so in the sense of the letter, nos. 2362, 2395. Those things which are in the sense of the letter of the Word are holy from internal things, nos. 10126, 10728.

In the historical parts of the Word there is also an internal sense, but it is contained interiorly within them, no. 4989. The historical parts of the Word thus contain arcana of heaven, just like the prophetic parts, nos. 755, 1659, 1709, 2310, 2333. The angels perceive these parts not historically, but spiritually, no. 6884. The reason why the interior arcana which are contained in the historical parts, are less evident to a man than those contained in the prophetic parts, nos. 2176, 6597.

Further particulars concerning the quality of the internal sense of the Word, shown, nos. 1756, 1984, 2004, 2663, 3035, 7089, 10604, 10614; and illustrated by comparisons, no. 1873.

261. *The Word was composed by means of correspondences, and thus by means of representatives.* As to the sense of the letter, the Word was composed by means of pure correspondences, and thus by means of such things as represent and signify the spiritual things which belong to heaven and the Church, nos. 1404, 1408, 1409, 1540, 1619, 1659, 1709, 1783, 2179, 2763, 2899. This was done for the sake of the internal sense, which is in each single thing, no. 2899; and thus for the sake of heaven, since those who are in heaven do not understand the Word according to the sense of the letter, which is natural; but according to the internal sense which is spiritual, no. 2899. The Lord spoke through correspondences, representatives, and significatives, because He spoke from the Divine, nos. 9048, 9063, 9086, 10126, 10728. The Lord therefore spoke before the world, and before heaven, nos. 2533, 4807, 9048, 9063, 9086. The things which the Lord spoke filled the whole heaven, no. 4637. The historical things of the Word are representative; the words are significative, nos. 1540, 1659, 1709, 1783, 2686. The Word could not have been composed in any other style, in order that through it there might be communication and conjunction with the heavens, nos. 2899, 6943, 9481. Those are much mistaken who despise the Word on account of its apparently simple and uncouth style, and who think that they would receive the Word

if it had been written in another style, no. 8783. The most ancient people also had a method and a style of writing by means of representatives and significatives, nos. 605, 1756, 9942. The ancient wise men were delighted with the Word, on account of the representatives and significatives therein; from experience, nos. 2592, 2593. If a man of the Most Ancient Church had read the Word, he would have seen clearly the things which are in its internal sense, and obscurely those which are in its external sense, no. 4493. The sons of Jacob were led into the land of Canaan, because all the places therein had become representative from the most ancient times, nos. 1585, 3686, 4447, 5136, 6516; and that thus there might be written in it a Word, in which places might be named for the sake of the internal sense, nos. 3686, 4447, 5136, 6516. But the Word was, nevertheless, altered as to the external sense, for the sake of that nation, yet not as to the internal sense, nos. 10453, 10461, 10603, 10604. In order that it may be known what the correspondences and representatives in the Word are, and what their quality, something shall also be said concerning them.

All things which correspond likewise represent and hence signify, so that correspondences and representatives are one thing, nos. 2896, 2897, 2973, 2987, 2989, 2990, 3002, 3225. What correspondences and representatives are; from experience and examples, nos. 2763, 2987-3002, 3213-3226, 3337-3352, 3472-3485, 4218-4228, 9280. The science of correspondences and representatives was the chief science among the ancients, nos. 3021, 3419, 4280, 4748, 4844, 4964, 4966, 6004, 7729, 10252; especially among the eastern nations, nos. 5702, 6692, 7097, 7779, 9391, 10252, 10407; and in Egypt more than elsewhere, nos. 5702, 6692, 7097, 7779, 9391, 10407. Likewise among the Gentiles, as in Greece and other places, nos. 2762, 7729. At this day, however, that science is among the lost sciences, particularly in Europe, nos. 2894, 2895, 2994, 3630, 3632, 3747-3749, 4581, 4966, 10252. This science, nevertheless, is more excellent than all other sciences, because apart from it the Word cannot be understood, nor can the signification of the rites of the Jewish Church, which are treated of in the Word, be known; neither can the nature of heaven be known, nor what the Spiritual is, nor how the case is with spiritual influx into the Natural, with many other things, no. 4280, and the passages cited above. All things which appear among the angels and spirits are representative, according to the correspondences of such things as belong to love and faith, nos. 1971, 3213-3226, 3349, 3475, 3485, 9481, 9574, 9576, 9577. The heavens are full of representatives, nos. 1521, 1532, 1619. Representatives appear more beautiful and perfect, in proportion as they are more interiorly in the heavens, no. 3475. The

representatives there are real appearances, because they are from the light of heaven which is Divine Truth, and Divine Truth is the very Essential of the existence of all things, no. 3485.

The reason why each and all things in the spiritual world are represented in the natural world, is that the Internal clothes itself with appropriate things in the External, whereby it presents itself visibly and becomes apparent, nos. 6275, 6284, 6299. The end thus clothes itself with suitable things so as to present itself as the cause in a lower sphere, and afterwards as the effect in a sphere lower still; and when the end through the cause becomes the effect, it becomes visible, that is, appears before the eyes, no. 5711. This may be illustrated by the influx of the soul into the body, namely, that the soul becomes clothed in the body with such things as render it possible for things which the soul thinks and wills to appear and to be presented visibly; when, therefore, the thought flows down into the body, it is represented by such gestures and actions as correspond, no. 2988. The affections, belonging to the mind, are represented in the face, through the various expressions of the countenance, so as to appear therein, nos. 4791-4805, 5695. Hence it is evident, that in each and all things of nature, there is latent interiorly a cause and an end from the spiritual world, nos. 3562, 5711; since those things which are in nature are ultimate effects in which are prior things, nos. 4240, 4939, 5051, 6275, 6284, 6299, 9216. Internal things are those which are represented, and external things those which represent, no. 4292.

Since all things in nature are representative of spiritual and celestial things, therefore, in ancient times, there were Churches wherein all the externals which were rituals, were representative; wherefore those Churches were called representative Churches, nos. 519, 521, 2896. The Church which was instituted among the sons of Israel was a representative Church, nos. 1003, 2179, 10149. All the rituals in it were externals which represented the internal things belonging to heaven and the Church, nos. 4288, 4874. The representatives of the Church and of worship ceased when the Lord came into the world, because the Lord laid open the internal things of the Church, and because all the externals of the Church, in the highest sense, had respect to Him, no. 4832.

262. *The literal or external sense of the Word.* The sense of the letter of the Word is according to the appearances in the world, nos. 589, 926, 1832, 1838, 1874, 2242, 2520, 2533, 2719; and accommodated to the comprehension of the simple-minded, nos. 2533, 9048, 9063, 9086. The Word in the sense of the letter is natural, no. 8783; because the Natural is the ultimate in which spiritual and celestial things terminate, and upon which they rest, like a house upon its foundation; and otherwise the internal

sense of the Word apart from the external would be like a house without a foundation, nos. 9360, 9430, 9433, 9824, 10044, 10436. Since the Word is of such a quality, it is the continent of the spiritual and celestial senses, no. 9407. And, because it is of such a quality, the holy Divine is in the sense of the letter, as to each and all things therein, even down to every iota, nos. 639, 680, 1869, 1870, 9198, 10321, 10537. Although the laws which were enacted for the sons of Israel, have been abrogated, they are still the Holy Word, on account of the internal sense within them, nos. 9211, 9259, 9349. Among the laws, judgments, and statutes for the Israelitish and Jewish Church, which was a representative Church, there are some which are still in force, both in the external and the internal sense; there are some that ought by all means to be observed in their external sense; there are others that may be of use, if people are so disposed, and there are still others that are altogether abrogated, concerning which see no. 9349. The Word is Divine, even as to those things which have been abrogated, no. 10637.

Concerning the quality of the Word in the sense of the letter, if it is not understood at the same time as to the internal sense, or, what amounts to the same thing, according to true doctrine from the Word, no. 10402. Innumerable heresies spring from the sense of the letter apart from the internal sense, that is, apart from genuine doctrine from the Word, no. 10400. Those who are in an External apart from an Internal cannot endure the interior things of the Word, no. 10694. The Jews were of such a character, and they are also such at the present day, nos. 301-303, 3479, 4429, 4433, 4680, 4844, 4847, 10396, 10401, 10407, 10694, 10701, 10707.

263. *The Lord is the Word.* In its inmost sense the Word treats only of the Lord, and there are described in it all the states of the glorification of His Human, that is, of its union with the very Divine; and likewise all the states of the subjugation of the hells, and of the orderly arrangement of all things in them and in the heavens, nos. 2249, 7014. In that sense, consequently, the Lord's whole life in the world is described, and through it there is the Lord's continuous presence with the angels, no. 2523. Consequently the Lord alone is in the inmost of the Word, and the Divinity and holiness of the Word is thence, nos. 1873, 9357. The Lord's saying that the Scripture was fulfilled concerning Him, signifies that all the things which are contained in the inmost sense were fulfilled, no. 7933.

The Word signifies the Divine Truth, nos. 4692, 5075, 9987. The Lord is the Word because He is the Divine Truth, no. 2533. The Lord also is the Word because the Word is from Him, and

concerning Him, no. 2859. And because in the inmost sense it treats of the Lord alone, wherefore the Lord Himself is therein, nos. 1873, 9357. And because in each and all things of the Word there is the marriage of the Divine Good and the Divine Truth, nos. 3004, 5502. Jesus denotes the Divine Good, and Christ the Divine Truth, nos. 3004, 3005, 3009. The Divine Truth is the only reality, and that in which it is, which is from the Divine, the only substantiality, nos. 5272, 6880, 7004, 8200. Since the Divine Truth which proceeds from the Lord is light in heaven, and the Divine Good heat in heaven; and since all things in heaven exist therefrom, and the natural world exists through heaven, that is, through the spiritual world; it is evident that all things that have been created, were created out of the Divine Truth, that is, out of the Word, according to these words in John: "*In the beginning was the Word; and the Word was with God, and God was the Word; and through it were all things made which were made; AND THE WORD WAS MADE FLESH;*" nos. 2803, 2894, 5272, 7796. Further particulars concerning the creation of all things by the Divine Truth, thus, by the Lord, may be seen in the work on *Heaven and Hell*, no. 137. And more fully in the two articles therein, nos. 116-125, and nos. 126-140.

The conjunction of the Lord with man has place through the Word, by means of the internal sense, no. 10375. By means of each and all the things of the Word there is conjunction, and therefore the Word is more wonderful than any other writing, nos. 10632-10634. Since the Word was written, the Lord speaks with men by means of it, no. 10290.

264. *Those who are opposed to the Word.* Concerning those who despise, scoff at, blaspheme, and profane the Word, no. 1878. Their quality in the other life, nos. 1761, 9222. They have reference to the viscous parts of the blood, no. 5719. The great danger arising from the profanation of the Word, nos. 571-582. How injurious it is, if the principles of falsity—especially those that favour the love of self and of the world—are confirmed by means of the Word, no. 589. Those who have no affection for truth for the sake of truth, utterly reject the internal sense of the Word, and are nauseated by it; from experience, no. 5702. Concerning some in the other life who had rejected the interior things of the Word, that they were deprived of rationality, no. 1879.

265. *Further particulars concerning the Word.* The term "word," in the Hebrew tongue, signifies various things; namely, speech, the thought of the mind, everything which has a real existence, and also something, no. 9987. The Word signifies the Divine Truth and the Lord, nos. 4692, 5075, 9987. Words

signify truths, nos. 4692, 5075. They signify doctrinals, no. 1288. The ten words signify all Divine Truths, no. 10688. They signify the things which have a real existence, nos. 1785, 5075, 5272.

In the Word, particularly in its prophetic portion, two expressions are used concerning one thing; one has reference to good, and the other to truth, and they are thus conjoined, nos. 683, 707, 2516, 8339. Which expression has relation to good, and which to truth, can be known only from the internal sense of the Word; for there are special words by which the things which have reference to good are expressed, and there are special words by which the things which have reference to truth are expressed, nos. 793, 801. And this is carried so far, that from the mere words which are predicated, it may be known whether the subject treated of is good, or whether it is truth, no. 2722. Sometimes also in one expression is involved something general, and in another something that has been determined by [that] general, no. 2212. There is a kind of reciprocation in the Word, concerning which see no. 2240. Most things in the Word have also an opposite meaning, no. 4816. The internal sense follows its subject, in the manner of a predicate, no. 4502.

Those who have been delighted with the Word, in the other life receive the heat of heaven, in which there is heavenly love, according to the quality and the quantity of their delight from love, no. 1773.

266. *Which are the Books of the Word.* The books of the Word are all those which have an internal sense; but those books which have no internal sense, are not the Word. The books of the Word, in the Old Testament, are: the five *Books of Moses*, the *Book of Joshua*, the *Book of Judges*, the two *Books of Samuel*, the two *Books of Kings*, the *Psalms of David*, the *Prophets Isaiah*, *Jeremiah*, the *Lamentations*, *Ezekiel*, *Daniel*, *Hosea*, *Joel*, *Amos*, *Obadiah*, *Jonah*, *Micah*, *Nahum*, *Habakkuk*, *Zephaniah*, *Haggai*, *Zechariah*, *Malachi*: and in the New Testament, the four *Evangelists*, *Matthew*, *Mark*, *Luke*, *John*; and the *Book of Revelation*. The rest have no internal sense, no. 10325.

PROVIDENCE.

267. THE Lord's Government in heaven and on earth is called Providence; and since all the good which is of love and all the truth which is of faith, from which there is salvation, are from Him, and not at all from man, it is thence evident that the Lord's Divine Providence is in each and all things which conduce to the salvation of mankind. This is taught by the Lord in John: "*I am the Way, the Truth, and the Life*" (xiv. 6). And again, "*As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me: for without Me ye can do nothing*" (xv. 4, 5).

268. The Lord's Divine Providence extends to the least singulars of a man's life; for there is only One Fountain of Life, which is the Lord, from whom we are, live, and act.

269. Those who think concerning the Divine Providence from worldly things, conclude thence that it is merely universal, and that the singulars are with the man. Yet they are unacquainted with the arcana of heaven; for they draw their inferences solely from the loves of self and the world, and their pleasures. When, therefore, they see the wicked exalted to posts of honour, and acquire riches, in preference to the good; and again, when they see the wicked successful in the pursuit of their plans, they say in their hearts, that this would not be the case, if the Divine Providence were in each and all things; not considering that the Divine Providence has no regard for that which passes away shortly, and terminates with a man's life in the world, but that it has respect to that which endures to eternity, and which, consequently has no end. That which has no end, has being; but that which has an end, comparatively has no being. Let him who is able consider whether a hundred thousand years, when compared to eternity, are anything, and he will perceive that they are not. What then are some years of life in the world?

270. Whoever considers rightly may know, that rank and wealth in the world are not real Divine blessings, although a man from pleasure in them calls them so—for they pass

away, and also seduce many, and turn them away from heaven—but, that eternal life, and its felicity are real blessings which are from the Divine. This the Lord also teaches in Luke : *"Provide for yourselves treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also"* (xii. 33, 34).

271. The wicked in the pursuit of their plans are crowned with success for this reason, that it is in accordance with Divine Order, that whatever a man does, he should do from reason, and likewise from freedom ; unless therefore it were left to a man to act from freedom according to his reason ; unless, consequently, the devices which originate thence were successful, he could in no wise be fitted to receive eternal life ; for this is instilled into a man when he is in freedom, and when his reason is enlightened. For no one can be forced to good, since nothing that is compulsory remains, because it is not the man's. That becomes his which is done from freedom according to his reason ; and that is done from freedom which is done from a man's will, that is, from his love ; and the will, that is, the love, is the man himself. If a man were forced to that which he does not will, his mind would constantly incline towards that which he wills. Every one, besides, strives after what is forbidden, and indeed from a hidden cause ; for every one strives after freedom. From this it is evident, that unless a man were kept in freedom, good could not be provided for him.

272. The leaving a man also, from his own freedom, to think, to will, and, so far as the laws do not prohibit it, to do evil, is called Permission.

273. To be led by skilful devices to the blessed things of the world, appears to a man as if it were the result of his own prudence ; still the Divine Providence constantly attends him, by permitting, and continually leading him away from evil. But it is known and perceived, that to be led to the blessed things of heaven, is not the result of a man's own prudence ; for it is from the Lord, and is brought about by His Divine Providence, arranging and continually leading the man to good.

274. That such is the case, a man cannot comprehend from the light (*lumen*) of nature ; for from that light he knows nothing respecting the laws of Divine Order.

275. It is to be borne in mind, that there are Providence and Foresight. Good is what is provided by the Lord, but evil

what is foreseen by Him. The one must be together with the other; for what comes from man is nothing but evil, but what comes from the Lord is nothing but good.

FROM THE HEAVENLY ARCANA.

Since all the good which is provided by the Lord for man flows in, therefore in what follows there shall also be adduced from the *Heavenly Arcana* what is stated there concerning Influx: and since the Lord provides all things according to Divine Order, there shall likewise be adduced what is stated there concerning Order.

276. *Providence.* Providence is the Lord's government in the heavens and on earth, no. 10773. By Providence the Lord governs all things according to order; wherefore, government according to order, is Providence, nos. 1755, 2447. And He governs all things either from will, from leave, or from permission; and thus in a different way according to a man's quality, nos. 1755, 2447, 3704, 9940. Providence acts invisibly, no. 5508. Most things which happen under Providence, appear to a man as if they took place by chance, no. 5508. Providence acts invisibly for this reason, that a man be not compelled to believe from things visible, and that thus his freedom be not violated; for unless a man is in a state of freedom he cannot be reformed, and thus cannot be saved, nos. 1937, 1947, 2876, 2881, 3854, 5508, 5982, 6477, 8209, 8987, 9588, 10409, 10777. Divine Providence has no respect to temporal things, which pass away shortly, but to eternal things, nos. 5264, 8717, 10776; illustrated, no. 6491. Those who do not comprehend this, believe that wealth and rank in the world are the only things which are provided, which therefore they call blessings from the Divine; when yet they are not regarded by the Lord as blessings, but only as means for a man's life in the world; but the Lord has respect to those things which contribute to a man's eternal happiness, nos. 10409, 10776. Those who are in the [stream of the] Lord's Divine Providence, are led to eternity, in each and all things, to the things of blessedness, nos. 8478, 8480. Those who ascribe all things to nature and to their own prudence, and nothing to the Divine, neither think nor comprehend this, nos. 6484, 10409, 10775.

The Lord's Divine Providence is not, as is believed in the world, universal only; and the particulars, that is, the singulars do not belong to a man's own prudence, nos. 8717, 10775. No universal is possible except from singulars, and to-

gether with them; for the singulars taken together are called a universal; just as the particulars taken together are called a general, nos. 1919, 6159, 6338, 6482-6484. The universal is such as are the singulars from which, and together with which, it exists, nos. 917, 1040, 6483, 8857. The Lord's Providence is universal, because it is in the minutest singulars, nos. 1919, 2694, 4329, 5122, 5949, 6058, 6481-6486, 6490, 7004, 7007, 8717, 10774; confirmed from heaven, no. 6486. Unless the Lord's Divine Providence were universal from, and in, the minutest singulars, nothing could subsist, no. 6338. All things are thereby arranged in order, and kept in order, in general and in particular, no. 6338. The case herein is comparatively as with a king on earth, nos. 6482, 10800. A man's own prudence is like a small speck in the universe, while the Divine Providence is respectively like the universe itself, no. 6485. That this is so, men in the world comprehend with difficulty, nos. 8717, 10775, 10780: because many fallacies oppose themselves, and induce blindness, no. 6481. Concerning a certain person in the other life, who by dint of confirmation had believed in the world, that all things belonged to his own prudence, and nothing to the Divine Providence; the things which were with him appeared to be infernal, no. 6484.

The quality of the Lord's Providence with respect to evils, nos. 6481, 6495, 6574, 10777, 10779. Evils are governed by the Lord by the laws of permission, and they are permitted for the sake of order, nos. 8700, 10778. The permission of evil by the Lord is not the permission of one who wills, but of one who does not will, yet who, under the urgency of the end which is salvation, cannot bring assistance, no. 7877. The leaving a man from his own freedom to think and will evil, and, so far as the laws do not forbid, to do it, is permitting, no. 10778. Apart from freedom, and thus apart from permission, a man cannot be reformed, and thus cannot be saved, as may be seen above in the Doctrine concerning Freedom, nos. 141-149.

To the Lord belong Providence and Foresight, and the one does not exist without the other, nos. 5195, 6489. Good is provided for by the Lord, and evil foreseen, nos. 5155, 5195, 6489, 10781.

There is no such thing as predestination or fate, no. 6487. All are predestined to heaven and none to hell, no. 6488. Under Providence there is no absolute necessity with a man, but he is in perfect freedom; illustrated by comparison, no. 6487. By the "Elect" in the Word are meant those who lead a life of good, and consequently of truth, nos. 3755, 3900, 5057, 5058. How "*God causeth one to meet another's hand*" (Exod. xxi. 13) is to be understood, no. 9010.

Fortune, which in many things in the world appears wonderful, is the operation of the Divine Providence in the ultimate

of order, according to the quality of a man's state; and this may serve as a confirmation that the Divine Providence is in the most minute singulars of all things, nos. 5049, 5179, 6493, 6494. Fortune comes from the spiritual world, and consequently its variations; also from experience, nos. 5179, 6493, 6494.

277. *Influx.* Concerning the influx of heaven into the world, and the influx of the soul into all things of the body; from experience, nos. 6053-6058, 6189-6215, 6307-6327, 6466-6495, 6598-6626. Nothing exists from itself, but from something prior to itself; thus all things from a First, nos. 4523, 4524, 6040, 6056. All things even as they have existed, so also they subsist, because subsistence is perpetual existence, nos. 2886, 2888, 3627, 3628, 3648, 4523, 4524, 6040, 6056. Influx takes place according to that order, no. 7270. From this it is evident that all things perpetually subsist from a first *Esse*, because they have had their existence therefrom, nos. 4523, 4524, 6040, 6056. The all of life flows in from a First, because it is from it—thus from the Lord, nos. 3001, 3318, 3337, 3338, 3344, 3484, 3628, 3741-3743, 4318-4320, 4417, 4524, 4882, 5847, 5986, 6325, 6468-6470, 6479, 9276, 10196. All Existere is from *Esse*, and nothing can exist unless its own *Esse* is in it, nos. 4523, 4524, 6040, 6056.

All things which a man thinks and wills enter by influx; from experience, nos. 904, 2886-2888, 4151, 4319, 4320, 5846, 5848, 6189, 6191, 6194, 6197-6199, 6213, 7147, 10219. A man's ability of beholding things, of thinking, and of drawing analytical conclusions, is from influx, nos. 2888, 4319, 4320. If the influx from the spiritual world were taken away from a man he could not live for a moment; but the man is still in freedom; from experience, nos. 2887, 5849, 5854, 6321. The life which flows in from the Lord is varied according to a man's state, and according to reception, nos. 2069, 5986, 6472, 7343. The good which flows in from the Lord is with the wicked turned into evil, and truth into falsity; from experience, nos. 3643, 4632. So far as the good and truth, which constantly flow in from the Lord, are received, so far evil and falsity do not obstruct, nos. 2411, 3142, 3147, 5828.

All good flows in from the Lord, and all evil from hell, nos. 904, 4151. A man at the present day believes that all things are in himself and from himself, when nevertheless they enter by influx, and he knows from a doctrinal of the Church that all good is from heaven, and all evil from hell, nos. 4249, 6193, 6206. But if he would believe as the case really is, he would not appropriate evil to himself; for he would cast it away from himself into hell; neither would he account good to be his own, and thus would not claim any merit from it, nos. 6206, 6324, 6325. How happy the state of a man would then be, because from the

interior he would then see from the Lord both good and evil, no. 6325. Those who deny heaven, or know nothing about it, are ignorant of the fact that there is any influx from it, nos. 4322, 5649, 6193, 6479. What influx is; illustrated by comparisons, nos. 6128, 6190, 9407.

Influx is spiritual and not physical; consequently, there is an influx from the spiritual world into the natural, and not from the natural world into the spiritual, nos. 3219, 5119, 5259, 5427, 5428, 5477, 6322, 9109, 9110. Spiritual influx takes place through the internal into the external man, and not conversely, nos. 1702, 1707, 1940, 1954, 5119, 5259, 5779, 6322, 9380: because the internal man is in the spiritual world, and the external in the natural world, nos. 978, 1015, 3628, 4459, 4523, 4524, 6057, 6309; 9701-9709, 10156, 10472. The appearance is as though influx passed from external into internal things, but this is a fallacy, no. 3721. Influx with a man takes place into his rational, and through them into his scientific things, and not conversely, nos. 1495, 1707, 1940. The nature of the order of influx, nos. 775, 880, 1096, 1495, 7270.

There is an immediate influx from the Lord, and also a mediate influx through the spiritual world, that is, through heaven, nos. 6063, 6307, 6472, 9682, 9683. The Lord's immediate influx takes place into the minutest singulars, nos. 6058, 6474-6478, 8717, 8728. Concerning the Lord's mediate influx through heaven, nos. 4067, 6982, 6985, 6996; it takes place through the spirits and angels who are adjoined to the man, nos. 697, 5846-5866. Through angels the Lord flows into the ends from which, and for the sake of which, a man thinks, wills, and acts, nos. 1317, 1645, 5846, 5854; and thus He flows into those things which belong to conscience with a man, nos. 6207, 6213. Through spirits however He flows into the thoughts, and from them into the things of the memory, nos. 4186, 5854, 5858, 6192, 6193, 6198, 6199, 6319. It is difficult for man to believe this, no. 6214. The Lord flows into first, and at the same time into last, things, that is, He flows into inmost, and at the same time into outermost, things, and in what manner, nos. 5147, 5150, 6473, 7004, 7007, 7270. The Lord's influx with a man is into good, and through good into truth, and not conversely, nos. 5482, 5649, 6027, 8685, 8701, 10153. Good imparts the faculty of receiving influx from the Lord, but not truth apart from good, no. 8321. Nothing is hurtful that enters into the thought, but that which enters into the will, because this is appropriated to the man, no. 6308. The Divine in the highest parts is tacit and peaceful; but in proportion as it descends with a man towards the lower parts, it becomes unpeaceful and noisy, on account of the things therein being without order, no. 8823. The quality of the Lord's influx with the prophets, no. 6212.

There is a general influx ; which is described, no. 5850. It consists in a constant effort of acting according to order, no. 6211. This influx takes place into the lives of animals, no. 5850. And also into the subjects of the vegetable kingdom, no. 3648. Thought also in accordance with general influx descends with man into speech, and will into gestures, nos. 5862, 5990, 6192, 6211.

278. *The Influx of Life with Man in particular.* There is one only life, from which all both in heaven and in the world live, nos. 1954, 2021, 2536, 2658, 2886–2889, 3001, 3484, 3742, 5847, 6467. This life is from the Lord alone ; illustrated by various things, nos. 2886–2889, 3344, 3484, 4319, 4320, 4524, 4882, 5986, 6325, 6468–6470, 9276, 10196. The Lord is Life itself ; see John i. 1, 4 ; v. 26 ; xiv. 6. Life from the Lord flows in with angels, spirits, and men, in a wonderful manner, nos. 2886–2889, 3337, 3338, 3484, 3742. The Lord flows in from His Divine Love, which is of such a character, that it wills that what is its own shall be another's, nos. 3742, 4320. All love is such a quality ; the Divine Love, consequently, is infinitely more so, nos. 1820, 1865, 2253, 6872. Life thus appears as though it were within man, and not as if it were flowing in, nos. 3742, 4320. Life appears as if it were within man also, for this reason, that the principal cause which is life from the Lord, and the instrumental cause which is the recipient form, act as one cause, which is felt in the instrumental cause, no. 6325. The chief thing of the wisdom and intelligence of the angels consists in perceiving and knowing that the all of life is from the Lord, no. 4318. Concerning the joy of the angels arising from their not living from themselves, but from the Lord, which was perceived and confirmed by their speech to me, no. 6469. The evil are not willing to be convinced that life enters by influx, no. 3743. Doubts concerning the influx of life from the Lord cannot be removed, so long as fallacies, ignorance, and a negative principle prevail, no. 6479. All who are of the Church know, that all good and truth are from heaven, that is, through heaven from the Lord, and that all evil and falsity are from hell ; when yet the all of life has relation to good and truth, and to evil and falsity, so much so indeed, that apart from them there is nothing of life, nos. 2893, 4151. This also is declared by a doctrinal of the Church, which is derived from the Word, no. 4249. Nevertheless a man does not believe that life enters by influx, no. 4249. If communication and conjunction with spirits and angels were taken away, a man would instantly die, no. 2887. From this it is also evident, that the all of life flows in from the First Esse of life, because nothing has existed from itself, but from things prior to itself, and thus each and all things from a First ; and because, even as a thing has existed, so also it is bound to subsist, sub-

sistence being perpetual existence, nos. 4523, 4524. Angels, spirits, and men, have been created in order to receive life, wherefore they are only forms recipient of life, nos. 2021, 3001, 3318, 3344, 3484, 3742, 4151, 5114, 5986. They are such forms as is their quality of reception, nos. 2888, 3001, 3484, 5847, 5986, 6467, 6472. Wherefore men, spirits, and angels are of such a character, as they are forms recipient of life from the Lord, nos. 2888, 5847, 5986, 6467, 6472. Man has been so created that in his inmost parts, and from thence in those which follow in order, he is able to receive the Divine and to be raised to the Divine, and to be conjoined with the Divine through the good of love and the truths of faith; on which account, differently from animals, he lives to eternity, no. 5114.

Life from the Lord flows in likewise with the wicked, and hence also with those who are in hell, nos. 2706, 3743, 4417, 10196. But the latter turn good into evil, and truth into falsity, and thus life into spiritual death; for such as the man is, such is his reception of life, nos. 4319, 4320, 4417. Goods and truths from the Lord also flow in constantly with them; but they either reject, suffocate, or pervert them, no. 3743. Those who are in evils and the falsities thence, have no real life; the quality of their life, nos. 726, 4623, 10284, 10286.

279. *Order.* It is from the Divine Truth which proceeds from the Lord that Order is, and Divine Good is the essential of Order, nos. 1728, 2258, 8700, 8988. The Lord is order, because Divine Good and Divine Truth are from the Lord, yea, are the Lord, in the heavens and on earth, nos. 1919, 2011, 5110, 5703, 10336, 10619. Divine truths are the laws of order, nos. 2447, 7995. Where order is, there the Lord is present; but where there is no order, there the Lord is not present, no. 5703. Since Divine Truth is order, and Divine Good the essential of order, therefore each and all things in the universe, in order to be something, have reference to good and truth, because they have reference to order, nos. 2452, 3166, 4390, 4409, 5232, 7256, 10122, 10555. Because good is the essential of order, therefore it arranges truths into order; and not conversely, nos. 3316, 3470, 4302, 5704, 5709, 6028, 6690. The universal heaven, so far as all the angelic societies are concerned, has been arranged by the Lord according to His Divine order, because the Divine of the Lord with the angels constitutes heaven, nos. 6338, 7211, 9128, 9338, 10125, 10151, 10157. For this reason, the form of heaven is a form according to Divine order, nos. 4040-4043, 6607, 9877.

So far as a man lives according to order, and thus so far as he is in good according to Divine truths, which are the laws of order, so far he is a man, no. 4839. So far indeed as he lives thus, he appears in the other life as a perfect and handsome

man; but so far as he does not live thus, so far he appears as a monster, nos. 4839, 6605, 6626. From this it is evident that it is man into whom are collected all things of order, and that from creation man is Divine order in form, nos. 4219, 4220, 4223, 4523, 4524, 5114, 5368, 6013, 6057, 6605, 6626, 9706, 10156, 10472. Because every angel is a recipient of Divine order from the Lord, he is in a human form which is perfect and beautiful according to reception, nos. 322, 1880, 1881, 3633, 3804, 4622, 4735, 4797, 4985, 5199, 5530, 6054, 9879, 10177, 10594. The angelic heaven, in its whole aggregate, in form is also like a man; and indeed for this reason that the entire universal heaven, in respect to all the angelic societies therein, has been arranged by the Lord according to Divine order, nos. 2996, 2998, 3624-3629, 3636-3643, 3741-3745, 4625. From this it is evident, that it is the Divine Human from which are all these things, nos. 2996, 2998, 3624-3649, 3741-3745. From this it also follows, that the Lord is the only Man, and that those are men who receive the Divine from Him, no. 1894. So far as they receive the latter, so far they are images of the Lord, no. 8547.

A man is not born into good and truth, but into evil and falsity; thus he is not born into Divine order, but into the opposite of order; and on this account it is that he is born into sheer ignorance, and that he must necessarily be born anew, that is, regenerated; which is brought about through Divine truths from the Lord, and through a life according thereto, to the intent that he may be initiated into order, and thus become a man, nos. 1047, 2307, 2308, 3518, 3812, 8480, 8550, 10283, 10284, 10286, 10731. When the Lord regenerates a man, He arranges all things with him according to order, that is, according to the form of heaven, nos. 5700, 6690, 9931, 10303. The man who is led by the Lord, is led according to Divine order, no. 8512. The interiors which are of the mind, with the man who is in Divine order are open into heaven, even to the Lord, but they are closed with him who is not in Divine order, no. 8513. So far as a man lives according to order, so far he has intelligence and wisdom, no. 2592.

The Lord governs the first and last things of order, and He governs the first things from the last, and the last things from the first; and thus He holds all things together in connexion and order, nos. 3702, 3739, 6040, 6056, 9828. Concerning successive order; and the ultimate of order, in which things successive are also together in their order, nos. 634, 3691, 4145, 5114, 5897, 6239, 6326, 6465, 8603, 9215, 9216, 9828, 9836, 10044, 10099, 10329, 10335.

Evils and falsities are contrary to order, and still they are governed by the Lord, not according to order, but from order, nos. 4839, 7877, 10778. Evils and falsities are governed

through the laws of permission, and indeed for the sake of order, nos. 7877, 8700, 10778. What is opposed to Divine order is impossible; as for instance, that a man who lives in evil can be saved from pure Mercy, and further, that in the other life the evil may be consociated with the good, and many other things, no. 8700.

THE LORD.

280. THERE is ONE God, who is the Creator of the universe, and the Preserver of the universe; who, consequently, is the God of heaven and the God of the earth.

281. There are two things that constitute the life of heaven with man, the good of love and the truth of faith. This life man derives from God, and nothing whatever of that life he derives from man. The chief thing of the Church therefore is, to acknowledge God, to believe in God, and to love Him.

282. Those who are born within the Church ought to acknowledge the Lord, His Divine and His Human; and they ought to believe in Him, and to love Him; for all salvation is from the Lord. This the Lord teaches in John (iii. 36), "*He that believeth on the Son hath eternal life; but he that believeth not the Son shall not see life; but the wrath of God abideth with him.*" Again, "*This is the will of Him that sent Me, that every one that seeth the Son, and believeth on Him, may have eternal life; and I will raise him up at the last day*" (John vi. 40). And again, "*Jesus said unto her, I am the resurrection and the life. He that believeth in Me, though he should die, yet shall he live; but every one that liveth and believeth in Me shall not die to eternity*" (John xi. 25, 26).

283. Those, therefore, who within the Church do not acknowledge the Lord and His Divine, cannot be conjoined with God, and thus they cannot have any lot in common with the angels in heaven; for no one can be conjoined with God except from the Lord, and in the Lord. That no one can be conjoined with God except from the Lord, the Lord teaches in John (i. 18), "*No man hath ever seen God; the only begotten Son, Who is in the bosom of the Father, He hath manifested Him.*" Again, "*Ye have neither heard the voice of the Father at any time, nor seen His shape*" (John v. 37). Again, in Matthew (xi. 27), "*No man knoweth the Father, save the Son, and he to whom the Son will reveal Him.*" And again, in John (xiv. 6), "*I am the Way, and the Truth, and the Life: no man cometh unto the Father but by Me.*" The reason why no one can be conjoined to God except in the Lord, is that the Father is in Him, and they are One; as

He teaches, in John (xiv. 7-11), "*If ye had known Me, ye should have known my Father also. He that seeth Me, seeth the Father. Believest thou not that I am in the Father, and the Father in Me?*" And again, "*The Father and I are One. That ye may know and believe that I am in the Father, and the Father in Me*" (John x. 30, 38).

284. Since the Father is in the Lord, and the Lord and the Father are one; and since the Lord must be believed in, and he who believes in Him has eternal life; it is plain that the LORD is God. That the Lord is God, the Word also teaches; as in John (i. 1, 3, 14), "*In the beginning was the Word, and the Word was with God; and God was the Word. All things were made through the same; and without the same there was not anything made that was made. And the Word was made flesh, and dwelt among us; and we beheld His glory, the glory as of the Only Begotten of the Father.*" And in Isaiah (ix. 6), "*Unto us a child is born, unto us a son is given; and the government shall be upon His shoulder; and His name shall be called GOD, Hero, FATHER OF ETERNITY, Prince of Peace.*" Again, "*Behold a virgin shall conceive and bear, and His name shall be called God with us*" (Isa. vii. 14; Matt. i. 23). And in Jeremiah (xxiii. 5, 6; xxxiii. 15, 16), "*Behold, the days come, that I will raise unto David a righteous Branch, and a King shall reign and prosper; and this is His name whereby they shall call Him JEHOVAH OUR RIGHTEOUSNESS.*"

285. All who are of the Church, and who are in light from heaven, see the Divine in the Lord; but those who are not in light from heaven see nothing but the Human in the Lord; when yet the Divine and the Human have become so united in Him, that they are one; as the Lord also taught elsewhere, in John (xvii. 10), "*Father, all Mine are Thine, and all Thine are Mine.*"

286. It is known in the Church that the Lord was conceived from Jehovah the Father, and that thus from conception He was God; also, that He rose again with the whole body, for He left nothing behind in the sepulchre; on this subject also He afterwards confirmed His disciples, saying, "*Behold my hands and my feet, that it is I Myself: handle me, and see; for a spirit hath not flesh and bones, as ye see Me have*" (Luke xxiv. 39); and although He was a man in respect to flesh and bones, He still entered through closed doors; and after He had manifested Himself, He became invisible (John xx. 19, 26; Luke xxiv. 31)—different altogether from what is the case with every man; for he rises again solely as to his spirit, and not as to his body. In saying, therefore, that He was not like a spirit, the Lord said

that He was not like another man. From this it is evident that the Human in the Lord is also Divine.

287. Every man has from his father his *Esse* of life, which is called his soul; from this is the *Existere* of life, which is called the body. The body, therefore, is the effigy of its soul; for through it the soul acts its own life at its good pleasure. Hence it is that human beings are born into the likeness of their parents, and that families are discriminated from each other. From this it appears what kind of a body, that is, what kind of a Human the Lord had; namely, that it was like the Divine Itself, which was the *Esse* of His life, or the soul from the Father; wherefore He said, "*He that seeth Me seeth the Father*" (John xiv. 9).

288. That the Lord's Divine and Human are one Person, is in accordance with the creed received throughout the whole of the Christian world; which is as follows: "Although Christ is God and Man, still He is not two, but one Christ; one altogether, by unity of person. For as the body and soul are one man, so also God and Man are one Christ." These words are taken from the Athanasian Creed.

289. Those who hold concerning the Deity the idea of three persons, cannot have the idea of one God; if with the lips they say one, they still think of three. But those who in respect to the Deity have the idea of three in one Person, may have the idea of one God, and may also think of one God.

290. The idea of three in one Person is held, when the Father is thought of as being in the Lord, and the Holy Spirit as proceeding from Him. The trinity is then in the Lord; namely, the Divine Itself which is called the Father, the Divine Human which is called the Son, and the Divine Proceeding which is called the Holy Spirit.

291. Since the whole Divinity is in the Lord, therefore to Him belongs all power in the heavens and on earth. This also He declares in John (iii. 25), "*The Father hath given all things into the hand of the Son.*" Again, "*The Father hath given to the Son power over all flesh*" (John xvii. 2). And in Matthew (xi. 27), "*All things have been delivered unto Me of the Father.*" Again, "*All power has been given unto Me in heaven and on earth*" (Matt. xxviii. 18). This power is the Divine.

292. Those who make the Lord's Human similar to that of another man, do not think of His conception from the very Divine; nor do they consider that the body of every one is the

effigy of his soul. Neither do they think of His resurrection with the whole body; nor how He appeared when He was transfigured, that His face shone as the sun. Nor do they think of those things which the Lord said concerning faith in Him, concerning His being one with the Father, concerning His glorification, and His power over heaven and earth; namely, that these things are Divine, and that they were spoken of His Human. Neither do they remember that the Lord is omnipresent even as to His Human (Matt. xxviii. 20); which, nevertheless, has given rise to the belief of His omnipresence in the Holy Supper; but omnipresence is Divine. Nay, perhaps they do not think that the Divine which is called the Holy Spirit, proceeds from the Lord's Human; when, nevertheless, it does proceed from His Glorified Human; for it is said, "*The Holy Spirit was not yet, because Jesus was not yet glorified*" (John vii. 39).

293. The Lord came into the world that He might save the human race, which otherwise would have perished in eternal death; and this salvation He wrought by subjugating the hells, which infested every man coming into the world, and departing out of the world; and at the same time, by glorifying His Human; for thus He can keep the hells in subjection to eternity. The subjugation of the hells, and the glorification at the same time of His Human, were effected through temptations admitted into the Human which He had from the mother, and by continual victories in them. His passion on the cross was the last temptation and complete victory.

294. That the Lord subjugated the hells, He Himself teaches in John; when the passion of the cross was at hand, He said, "*Now is the judgment of this world; NOW SHALL THE PRINCE OF THIS WORLD BE CAST OUT*" (xii. 31). Again, "*Be of good cheer; I have overcome the world*" (xvi. 33). And in Isaiah (lxiii. 1-19; lix. 16-21), "*Who is this that cometh from Edom? travelling in the multitude of His strength; mighty to save. Mine own arm brought salvation unto Me. So He became their Saviour.*" That the Lord glorified His Human, and that the passion of the cross was the last temptation, and complete victory, through which He became glorified, He likewise teaches in John (xiii. 31, 32): "*When Judas was gone out, Jesus said, Now is the Son of Man glorified, and God will glorify Him in Himself, and will straightway glorify Him.*" Again, "*Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee*" (John xvii. 1, 5). And, again, "*Now is My soul troubled. Father, glorify Thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again*" (John xii. 27, 28). And in Luke (xxiv. 26), "*Ought not Christ to have suffered this, and to enter into His glory?*"

These words were spoken of the Lord's passion. To glorify means to make Divine. From this it appears, that unless the Lord had come into the world, and become a man, and unless by this means He had delivered from hell all who believe in Him and love Him, no mortal could have been saved; thus it is to be understood, that without the Lord there is no salvation.

295. When the Lord fully glorified His Human, He put off the Human from the mother, and put on a Human from the Father, which is the Divine Human; wherefore, He was then no longer the son of Mary.

296. The first and foremost thing of the Church is to know and acknowledge one God; for apart from that knowledge and acknowledgment there is no conjunction; such is the case in the Church which is without the acknowledgment of the Lord. This the Lord teaches in John (iii. 36), "*He that believeth on the Son hath eternal life: but he that believeth not on the Son shall not see life; but the wrath of God abideth on him.*" And in another place, "*Unless ye believe that I am, ye will die in your sins*" (John viii. 36).

297. That there is a trinity in the Lord, namely, the Divine Itself, the Divine Human, and the Divine which proceeds, is an arcanum from heaven, and is revealed for those who will be in the Holy Jerusalem.

FROM THE HEAVENLY ARCANA.

298. *The Divine was the Lord's from His very conception.* The Lord had the Divine from the Father, nos. 4641, 4963, 5041, 5157, 6716, 10125. The Lord alone had Divine seed, no. 1438. His soul was Jehovah, nos. 1999, 2004, 2005, 2018, 2025. The inmost of the Lord was thus the very Divine, the covering was from the mother, no. 5041. The Divine Itself was the Esse of the Lord's life, from which the Human subsequently went forth, and became the Existere from that Esse, nos. 3194, 3210, 10269, 10372.

299. *The Lord's Divine is to be acknowledged.* Within the Church where the Word is, and where the Lord thereby is known, neither the Lord's Divine nor the Holy proceeding from Him, ought to be denied, no. 2359. Those who within the Church do not acknowledge the Lord, have no conjunction with the Divine; it is different with those who are outside the

Church, no. 10205. The essential of the Church is to acknowledge the Lord's Divine and His union with the Father, nos. 10083, 10112, 10370, 10730, 10738, 10816-10818, 10820.

300. *The Lord glorified His Human in the world.* In many places in the Word the Lord's glorification is treated of, no. 10828; and in the internal sense it is treated of throughout, nos. 2249, 2523, 3245. The Lord glorified His Human, not His Divine, because this was glorified in itself, no. 10057. The Lord came into the world in order to glorify His Human, nos. 3637, 4287, 9315. The Lord glorified His Human through the Divine which was in Him from conception, no. 4727. An idea of the glorification of the Lord's Human may be had from the idea of man's regeneration, since the Lord regenerates man in the same manner in which He glorified His Human, nos. 3043, 3138, 3212, 3296, 3490, 4402, 5688. Some things about the arcana concerning the glorification of the Lord's Human, no. 10057. The Lord saved the human race by glorifying His Human, nos. 1676, 4180. The state of the Lord's glorification and humiliation, nos. 1785, 1999, 2159, 6866. Glorification when predicated of the Lord, means the union of His Human with the Divine, and glorifying means making Divine, nos. 1603, 10053, 10828.

301. *While the Lord was in the world, He subjugated the hells from His Human.* While the Lord was in the world, He subjugated all the hells, and He then reduced to order all things in the heavens and in the hells, nos. 4075, 4287, 9937. The Lord delivered then the spiritual world from the antediluvians, no. 1266. What their quality was, nos. 310, 311, 560, 562, 563, 570, 581, 607, 660, 805, 808, 1034, 1120, 1265-1272. By the subjugation of the hells, and the glorification of His Human at the same time, the Lord saved mankind, nos. 4180, 10019, 10152, 10655, 10659, 10828.

302. *The glorification of the Lord's Human and the subjugation of the hells, were effected through temptations.* The Lord underwent more grievous temptations than all others, nos. 1663, 1668, 1787, 2776, 2786, 2795, 2816, 4295, 9528. The Lord fought from the Divine Love towards the human race, nos. 1690, 1691, 1812, 1813, 1820. The Lord's Love was the salvation of the human race, no. 1820. The hells fought against the Lord's Love, no. 1820. The Lord alone, from His own power, fought against the hells, and overcame them, nos. 1692, 1813, 2816, 4295, 8273, 9937. The Lord alone thereby became Justice and Merit, nos. 1813, 2025-2027, 9715, 9809, 10019. The Lord's last temptation was in Gethsemane and upon the cross; and then also [He gained] the complete victory, through which He subjugated the hells, and at the same time glorified His Human,

nos. 2776, 2803, 2813, 2814, 10655, 10659, 10828. The Lord could not be tempted as to the Divine Itself, nos. 2795, 2803, 2813, 2814. Wherefore He assumed an infirm Human from the mother, into which He admitted temptations, nos. 1414, 1444, 1573, 5041, 5157, 7193, 9315. Through temptations and victories He expelled everything hereditary from the mother, and He put off the human from her, till at length He was no longer her son, nos. 2159, 2574, 2649, 3036, 10830. In temptations, Jehovah, who was in Him, appeared as absent, and indeed in the proportion in which He was in the human from the mother, no. 1815. This state was the state of the Lord's humiliation, nos. 1785, 1999, 2159, 6866. Through temptations and victories the Lord also arranged into order all things in the heavens, nos. 4287, 4295, 9528, 9937. Through the same temptations and victories He likewise united His Human with His Divine, that is, He glorified His Human, nos. 1725, 1729, 1733, 1737, 3318, 3381, 3382, 4286, 4287, 4295, 9528, 9937.

303. *While the Lord was in the world, His Human was the Divine Truth.* While the Lord was in the world, from the Divine Good which was in Him, He made His Human the Divine Truth, nos. 2803, 3194, 3195, 3210, 6716, 6864, 7014, 7499, 8127, 8724, 9199. The Lord then arranged all things in Himself into the heavenly form, which is according to the Divine Truth, nos. 1928, 3633. Heaven, consequently, was then in the Lord, and the Lord was as heaven, nos. 911, 1900, 1928, 3624-3631, 3634, 3884, 4041, 4279, 4523-4525, 6013, 6057, 6690, 9279, 9632, 9931, 10303. The Lord spoke from the very Divine Truth, no. 8127. Wherefore the Lord spoke in the Word by correspondences, nos. 3131, 3472-3485, 8615, 10687. For this reason the Lord is the Word, and is called the Word, which is the Divine Truth, nos. 2533, 2813, 2859, 2894, 3393, 3712. The Son of Man, in the Word, signifies the Divine Truth, and the Father the Divine Good, nos. 2803, 3704, 7499, 8724, 9194. Since the Lord was Divine Truth, He was Divine Wisdom, nos. 2500, 2572. The Lord alone had perception and thought from Himself, beyond all angelic perception and thought, nos. 1904, 1914, 1919. The Divine Truth could be tempted, but not the Divine Good, no. 2814.

304. *The Lord united the Divine Truth with the Divine Good, and thus the Human with the Divine Itself.* The Lord was instructed like any other man, nos. 1457, 1461, 2523, 3030. The Lord advanced successively, even to union with the Father, nos. 1864, 2033, 2632, 3141, 4585, 7014, 10076. So far as the Lord was united to the Father, so far He spoke as with Himself; but at other times He spoke with Him as with another, nos. 1745, 1999, 7058. The Lord united the Human to the

Divine from His own power, nos. 1616, 1749, 1752, 1813, 1921, 2025, 2026, 2523, 3141, 5005, 5045, 6716. The Lord united the Divine Truth which was Himself, with the Divine Good which was in Himself, nos. 10047, 10052, 10076. The union is reciprocal, nos. 2004, 10067. When the Lord departed out of the world, He made His Human Divine Good, nos. 3194, 3210, 6864, 7499, 8724, 9199, 10076. Thus He came forth from the Father, and returned to the Father, nos. 3194, 3210. He thus became one with the Father, nos. 2751, 3704, 4766. In the union with the very Divine which was in Himself, the Lord had respect to the conjunction of Himself with the human race, no. 2034. Since the union the Divine Truth proceeds from the Lord, nos. 3704, 3712, 3969, 4577, 5704, 7499, 8127, 8241, 9199, 9398. How the Divine Truth proceeds, illustrated, nos. 7270, 9407.

Unless the Divine had been in the Lord's Human from conception, the Human could not have been united with the Divine Itself, on account of the ardor of the infinite Love in which the Divine Itself is, no. 6849. For this reason no angel can ever be united with the Divine Itself except from a distance, and by a veiling; otherwise he would be consumed, no. 6849. The Divine Love is of such a quality, no. 8644. From this it may appear that the Lord's Human was not like the human of any other man, nos. 10125, 10826. His union with the Father, from whom was His soul, was not like a union between two, but like that between the soul and the body, nos. 3737, 10824. The union of the Lord's Human with the Divine is called union; but that of man with the Divine is called conjunction, no. 2021.

305. *The Lord thus made His Human Divine.* The Lord's Human is Divine, because He had His soul from the Esse of the Father; illustrated by a father's likeness in his children, nos. 10269, 10372, 10823. And because it is from the Divine Love which is in Him, no. 6872. Every man is such as his love is, and he is his own love, nos. 6872, 10177, 10284. The Lord was Divine Love, nos. 2077, 2253. The Lord made His whole Human, the internal as well as the external, Divine, nos. 1603, 1815, 1902, 1926, 2093, 2803. Wherefore He rose again as to the whole body differently from any other man, nos. 1729, 2083, 5078, 10825. That the Lord's Human is Divine, is acknowledged by the omnipresence of His Human in the Holy Supper, nos. 2343, 2359. It is evident also from His transfiguration before the three disciples, no. 3212. And likewise from the Word, no. 10154. And, that He is there called Jehovah, nos. 1603, 1736, 1815, 1902, 2921, 3035, 5110, 6281, 6303, 8864, 9194, 9315. In the sense of the letter a distinction is made between the Father and the Son, that is, between Jehovah and the Lord, but not in the internal sense, in which

are the angels of heaven, no. 3035. The Christian world does not acknowledge the Lord's Human as Divine, which was done in council for the sake of the Pope, that he might be acknowledged as the Lord's vicar; from conversation in the other life, with those [who had then been present], no. 4738.

The Divine Human from eternity was the Divine Truth in heaven, thus the Divine Existere, which afterwards became in the Lord the Divine Esse, from which is the Divine Existere in heaven, nos. 3061, 6280, 6880, 10579. The quality of the state of heaven previously, nos. 6371-6373. The Divine was not perceptible, and therefore not capable of being received, except as it passed through heaven, nos. 6982, 6996, 7004. The Lord from eternity was the Divine Truth in heaven, nos. 2803, 3195, 3704. This is the Son of God born from eternity, nos. 2628, 2798.

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306. *There is a Trinity in the Lord.* Christians were examined in the other life as to the kind of idea they entertained concerning the one God, and it was found that they entertained an idea of three Gods, nos. 2329, 5256, 10736-10738, 10821. A Divine Trinity may be conceived in one person, and hence one God, but not in three persons, nos. 10738, 10821, 10822. The trinity in one person, and thus in the Lord, consists of the Divine Itself which

is called the Father, of the Divine Human which is called the Son, and of the Divine that proceeds which is called the Holy Spirit; and thus the trinity is a one, nos. 2149, 2156, 2288, 2321, 2329, 2447, 3704, 6993, 7182, 10738, 10822, 10823. The Divine Trinity in the Lord is acknowledged in heaven, nos. 14, 15, 1729, 2005, 5256, 9303. The Lord is one with the Father; thus He is the Divine Itself, and the Divine Human, nos. 1729, 2004, 2005, 2018, 2025, 2751, 3704, 3736, 4766. His Divine which proceeds is also His Divine in heaven, which is called the Holy Spirit, nos. 3969, 4673, 6788, 6993, 7499, 8127, 8302, 9199, 9228, 9229, 9278, 9407, 9818, 9820, 10330. Wherefore the Lord is the one and only God, nos. 1607, 2149, 2156, 2329, 2447, 2751, 3194, 3704, 3712, 3938, 4577, 4687, 5321, 6280, 6371, 6849, 6993, 7014, 7091, 7182, 7209, 8241, 8724, 8760, 8864, 8865, 9194, 9303.

307. *The Lord in Heaven.* The Lord appears in heaven as a sun and also as a moon: as a sun, to those who are in the celestial kingdom, and as a moon, to those who are in the spiritual kingdom, nos. 1053, 1521, 1529-1531, 3636, 3641, 4321, 5097, 7078, 7083, 7173, 7270, 8812, 10809. The light which proceeds from the Lord as a sun is Divine Truth, from which the angels have all wisdom and intelligence, nos. 1053, 1521-1533, 2776, 3138, 3195, 3222, 3223, 3225, 3339, 3341, 3636, 3643, 3993, 4180, 4302, 4415, 5400, 9399, 9407, 9548, 9571, 9684. And the heat which proceeds from the Lord as a sun, is Divine Good, from which the angels have love, nos. 3338, 3636, 3643, 5215. The very Divine of the Lord is far above His Divine in heaven, nos. 7270, 8760. The Divine Truth is not in the Lord, but proceeds from Him, as the light is not in the sun, but proceeds from it, no. 3969. Esse is in the Lord, and Existere is from the Lord, no. 3938. The Lord is the common centre to which all the angels in heaven turn themselves, nos. 3633, 9828, 10130, 10189. Nevertheless the angels do not turn themselves to the Lord, but the Lord turns them to Him, no. 10189: because the angels are not present with the Lord, but the Lord is present with them, no. 9415. The Lord's presence with the angels is according to their reception of the good of love and charity from Him, nos. 904, 4198, 4206, 4211, 4320, 6280, 6832, 7042, 8819, 9680, 9682, 9683, 10106, 10810. The Lord is present with all in heaven, and also in hell, no. 2706. The Lord wishes from the Divine Love to draw all men to Himself in heaven, no. 6645. The Lord is in a continual endeavour at conjunction with man; but influx and conjunction are impeded by a man's own loves, nos. 2041, 2053, 2411, 5696.

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5663. This Divine flows in with men out of heaven and through heaven, no. 1925. The Lord is the all of heaven, and He is the life of heaven, nos. 7211, 9128. The Lord dwells with the angels in His own, nos. 9338, 10125, 10151, 10157. Those therefore who are in heaven are in the Lord, nos. 3637, 3638. Heaven corresponds to the Lord's Divine Human, and man, as to each and all things, to heaven; wherefore heaven in general is as one Man, and is therefore called the Grand Man, nos. 2988, 2996, 3624-3629, 3636-3643, 3741-3745, 4625. The Lord is the only Man; and those only are men who receive the Divine from Him, no. 1894. So far as they receive the same, so far they are images of the Lord, no. 8547. The angels are forms of love and charity in a human form, and this is from the Lord, nos. 3804, 4735, 4797, 4985, 5199, 5530, 9879, 10177.

308. *All Good and Truth are from the Lord.* The Lord is Good itself and Truth itself, nos. 2011, 5110, 10336, 10619. All good and truth, and consequently all peace, innocence, love, charity, and faith, are from the Lord, nos. 1614, 2016, 2751, 2882, 2883, 2891, 2892, 2904; also all wisdom and intelligence, nos. 109, 112, 121, 124. Nothing but good comes from the Lord; but the good which is from the Lord the wicked turn into evil, nos. 7643, 7679, 7710, 8632. The angels know that all good and truth are from the Lord, but the wicked are unwilling to know this, nos. 6193, 9128. From the Lord's presence the angels are more in good; but the infernals, from His presence, are more in evil, no. 7989. At the Lord's mere presence the wicked cast themselves into hell, nos. 8137, 8265. The Lord judges all from good, no. 2335. The Lord regards all from mercy, no. 223. The Lord is never angry with any one, nor does evil to any one, and does not send any one to hell, nos. 245, 1683, 2335, 8632. How this is to be understood, where it is said in the Word, that Jehovah, that is, the Lord, is angry, that He kills, casts into hell, and other things of a like nature, nos. 592, 696, 1093, 1874, 1875, 2395, 2447, 3605, 3607, 3614, 6071, 6997.

309. *The Lord has all Power in the Heavens and on Earth.* The whole heaven is the Lord's, nos. 2751, 7086. And He has all power in the heavens and on earth, nos. 1607, 10089, 10827. Since the Lord governs the whole heaven, He also governs all things which depend thereon, and thus all things in the world, nos. 2026, 2027, 4523, 4524. He also governs the hells, no. 3642. The Lord governs all things from the Divine through the Divine Human, nos. 8864, 8865. The Lord governs all things according to Divine order; and Divine order has relation to those things which belong to His will, to those which take place from leave, and to those which happen from permis-

sion, nos. 1755, 2447, 6574, 9940 ; concerning Order, see what is said above at no. 279. The Lord governs the last things from the first, and the first from the last ; and on that ground He is called the First and the Last, nos. 3702, 6040, 6056. The Lord alone has the power of removing the hells, of withholding from evils, and of keeping in good, and thus the power of saving, no. 10019. Judgment belongs to the Lord, nos. 2319-2321, 10810, 10811. What the Lord's priestly office is, and what His regal office, nos. 1728, 2015.

310. *How some things are to be understood in the Word concerning the Lord.* What is meant by the "seed of the woman," in the prophecy concerning the Lord, no. 256. What the Son of Man and the Son of God signify in the Word, nos. 2159, 2813. What the two names "Jesus Christ," signify, nos. 3004-3011. What is signified by it being said that the Lord was sent by the Father, nos. 2397, 6831, 10561. How it is to be understood, that the Lord bore the iniquities of all, no. 9937. How it is to be understood, that the Lord redeemed man by His blood, no. 10152. How it is to be understood, that the Lord fulfilled all things of the law, no. 10239. How it is to be understood, that the Lord intercedes for mankind, nos. 2250, 8573, 8705. How it is to be understood, that without the Lord there is no salvation, no. 10828. Salvation is not effected by looking to the Father, that is, by praying to Him that He may have mercy for the sake of the Son ; for the Lord says, "*I am the Way, the Truth, and the Life: no one cometh to the Father, but by Me*" (John xiv. 6), no. 2854. The contradictions involved in the received faith, that the Lord, by the passion of the cross, reconciled the human race to the Father, no. 10659. The coming of the Lord is His presence in the Word, nos. 3900, 4060. The Lord does not desire glory from man for the sake of Himself, but for the sake of man's salvation, nos. 5957, 10646. The term "Lord" where it occurs in the Word, signifies Divine Good, nos. 4973, 9167, 9194. Where the term "Christ" occurs, it signifies Divine Truth, nos. 3004, 3005, 3008, 3009.

The true acknowledgment and true worship of the Lord consists in doing His precepts ; shown from the Word, nos. 10143, 10153, 10578, 10645, 10829.

ECCLESIASTICAL AND CIVIL GOVERNMENT.

311. THERE are two things which ought to be in order among men; namely, the things which belong to heaven, and those which belong to the world. The things that belong to heaven are called ecclesiastical, and those which belong to the world are called civil.

312. Order cannot be maintained in the world without persons in authority (*præfecti*) who ought to take notice of all things which happen according to order, and of all things which take place in opposition to order, and who ought to reward those who live according to order, and to punish those who live in opposition to order. Unless this is done, the human race must perish. For by heredity the desire of ruling over others, and of possessing the goods of others, is connate in every one, whence there arise enmities, feelings of envy, hatred, revenge, deceit, cruelty, and many other evils. Unless, therefore, men are kept in bonds by the laws, and by rewards suitable to their loves, which are honours and gains for those who do good; and by punishments in opposition to those loves for those who do evil, and which consist in the loss of honour, of possessions and of life—the human race would perish.

313. Persons in authority, therefore, are necessary for keeping the assemblage of men in order; which persons ought to be skilled in the laws, wise and God-fearing. Order also should be among those in authority; lest any one, from favour or ignorance, should permit evils which are in opposition to order, and should thereby destroy order; which is guarded against when those in authority are higher and lower, and when there is subordination, among them.

314. Those in authority who are placed over those things among men which belong to heaven, that is, over ecclesiastical things, are called priests; and their office is called the priesthood. But those in authority who are set over those things among men which belong to the world, that is, over civil things, are called magistrates, and their chief, where there are such governments, is called a king.

315. With respect to priests they ought to teach men the way to heaven, and should also lead them. They ought to teach them according to the doctrine of their Church from the Word; and should lead them so that they live according to that doctrine. The priests who teach truths, and through them lead to the good of life, and thus to the Lord, are the good shepherds of the sheep; but those who teach, and do not lead to the good of life, and thus to the Lord, are bad shepherds.

316. Priests ought not to claim to themselves any power over the souls of men, since they do not know in what state are the interiors of men; much less ought they to claim to themselves the power of opening and shutting heaven, because that power belongs to the Lord alone.

317. Dignity and honour ought to be accorded to priests on account of the holy things which they administer; but those who are wise give the honour to the Lord, from whom are the holy things, and they do not attribute it to themselves. Those, on the other hand, who are not wise, attribute the honour to themselves, and take it away from the Lord. Those who claim honour to themselves on account of the holy things which they administer, prefer honour and gain to the salvation of souls, which they ought to care for. But those who attribute the honour to the Lord, and not to themselves, prefer the salvation of souls to honour and gain. No honour of any function is in the person, but is adjoined to the person according to the dignity of the office which he administers; and what is thus adjoined does not belong to the person himself, and is also separated with the office. The honour inherent in a person is the honour of wisdom, and of the fear of the Lord.

318. Priests ought to teach the people, and through truths ought to lead them to the good of life; but still they ought not to compel any one; since no one can be compelled to believe what is opposed to that which in his heart he has thought to be true. He who believes differently from the priest, and does not make any disturbances, ought to be left in peace: but he who makes disturbances, ought to be separated; for this also belongs to the order for the sake of which the priesthood is.

319. As priests are persons in authority for administering those things which belong to Divine law and worship, so kings and magistrates are persons in authority for administering those things which belong to the civil law and judgment.

320. Since a king cannot administer all things, therefore there are persons in authority under him, to each of whom there is

assigned a province, that he may administer what the king is unable and incompetent to do. These persons in authority taken altogether, constitute the regal office, but the king himself is the highest in authority.

321. The very regal office is not in the person, but is adjoined to the person. A king who believes that the regal office is in his own person, and a person in authority who supposes that the dignity of his office is in his own person, are not wise.

322. The regal office consists in administering according to the laws of the realm, and in judging according to these laws, from a principle of justice. A king who regards the laws as above himself, is wise; but he who considers himself as being above the law, is not wise. A king who looks upon the laws as above himself, places the regal office in the law, and the law rules over him; for he knows that the law means justice, and all justice, which is justice, is Divine. But he who looks upon himself as being above the laws, places the regal office in himself, and either believes himself to be the law, or that the law which is justice, is derived from himself; hence he arrogates to himself that which is Divine; when yet he ought to be under it.

323. The law which is justice, ought to be enacted in a realm by wise and God-fearing legislators; and both the king and his subjects ought afterwards to live according to it. The king who lives according to the law which has been enacted, and herein sets an example to his subjects, is truly a king.

324. A king who has absolute power, and who believes that his subjects are such slaves that he has a right to their possessions and lives, if he exercises such a right, is not a king but a tyrant.

325. Obedience is due to a king, according to the laws of the realm, and on no account ought he to be injured either by word or deed; for on this depends the public safety.

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THINKING PRINCIPLE (There is a), from the internal or spiritual man, when the natural man sees, acts, and lives therefrom, 48.

THINK (To). When man lives in the world he thinks from the Internal in the External, 47. The external man thinks according to conjunction with the internal, 47. What it is to think spiritually, and what it is to think materially, 39. See *Spiritually*; *Materially*.

THIRSTY (The). Who those were whom the ancients understood by the thirsty, to whom they should give to drink, 107.

THOUGHT. There is internal thought and external thought, 47. When man lives in the world his spiritual thought flows into his natural, and there subsists naturally, 47, 39. Thought, when it descends by influx into the body, is represented by gestures and actions which correspond thereto, 261. Thought in the Internal is not perceived by man during his life in the world, but only that which is in the External, derived therefrom, 47.

THOUGHT, when it descends by influx into the body, is represented by gestures which correspond thereto, 261.

THREE OR THRICE, signifies what is complete to the end, 122. The idea of three essentials existing in one person, is attained when the Father is thought of as being in the Lord, and the Holy Spirit as proceeding from Him, 290.

TORMENT of Conscience. They who are in hell have no torment of conscience for their evils in this world, 139.

TRANQUILLITY. They who are regenerated are first let into a state of tranquillity, then into temptations, and afterwards return into a state of tranquillity of peace, which is the end, 198.

TREE. The Lord is the tree of life, the goods of charity are the fruits, and faith the leaves, 121.

TRIBES OF ISRAEL (The Twelve) represented, and thence signified all the varieties of the truth and good of the Church, thus all things relative to faith and love, 1, 248; consequently, also, heaven and the Church, 248. The twelve tribes signify according to the order in which they are named, 248. They were divided into two kingdoms, in order that the Jews might repre-

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sent the celestial kingdom, and the Israelites the spiritual kingdom, 248. The tribe of Judah signifies the celestial Church, 248.

TRINITY (The), in one person, that is, in the Lord, is the Divine Itself, which is called the Father; the Divine Human, which is called the Son; and the Divine Proceeding, which is called the Holy Spirit; and thus the Trinity is One, 306, 290. This is an arcanum from heaven, and is revealed for the benefit of those who shall have a place in the holy Jerusalem, 297. A Divine Trinity may be conceived in one person, and thus one God, but not in three persons, 306. A Divine Trinity in the Lord is acknowledged in heaven, 306. Explanation of the Trinity, 290.

TRUST, or confidence, which in an eminent sense is called saving faith, exists with those only who are in good as to life, consequently with those only who are in charity, 121.

TRUTH has its Esse from good, 24. It is the form of good, 24. Truth is not essentially truth, any further than as it proceeds from good, 24. Of good and truth, see 11-27, 51, 171, 186. Truths are vessels of good, because they are recipients, 23.

TWELVE signifies all things in the aggregate, 1.

TWILIGHT, in the Word, signifies the last time of the Church, 122.

TYRANT. The king who is vested with absolute power, and who believes that his subjects are such slaves that he has a right to their possessions and lives, and exercises such imaginary right, is not a king, but a tyrant, 324.

ULTIMATE (In the) of order, things successive are together in their order, 279. Interior things successively flow into exterior things, even into the extreme or ultimate, and there they exist and subsist together, 47; they not only flow in successively, but also exist in the ultimate in a simultaneous form, 47. All the interiors are held in connexion from the first, by means of the ultimate, 47. Thence the ultimate is holy above the interiors, 47. The Lord governs the first and last things of order, and governs the first from the last, and the last from the first, 279, 309. In ultimates there is strength and power, 47. In the Word, first and last signify each and all things; consequently the whole, 47.

UNANIMITY (Whence), exists, 2.

UNANIMOUS. The new heaven is altogether unanimous, 2.

UNCIRCUMCISED (The), signify those who are only in the doctrine of faith, and not in the life of faith, which is charity, 257.

UNDERSTAND (To). It is supposed that the evil have understanding, because they say that they understand, but their intellection is nothing more than science, 33.

UNDERSTANDING (The), is one of the two faculties which constitute man's life, 28. Concerning the understanding, see 28-35.

UNION, or unition, is predicated of the union subsisting between the Lord's Human and the Divine, but that subsisting between man and the Divine is more properly called conjunction, 304. The Lord successively advanced to union with the Father, 304. The unition was reciprocal, 304. The Lord in His unition with the Divine itself which was in Him, regarded the conjunction of Himself with the human race, 304. Since the unition, Divine Truth proceeds from the Lord, 304. The Lord's union with His Father, from whom He had His soul, was not like a union between two, but like that between soul and body, 304.

UNIVERSAL (No), exists but from and with singulars, because singulars, taken together, are called a universal, 276. Every universal is of the same quality as the singulars of which it is formed, 276. See *Singulars*.

UNIVERSALS, by the knowledge of which spiritual truths can be comprehended, 34. Without these knowledges, the scientifics and knowledges which are of the external man conduce but little to the understanding and improvement of the rational man, 34.

UNIVERSE. All things in the universe have relation to truth and good, in order that they may be anything, and to their conjunction, in order that anything may be produced, 24, 34, 11. As all things in the universe which exist according to Divine Order have relation to good and truth; so also all things which exist in opposition to Divine Order have relation to evil and falsity, 17, 20.

UNLEAVENED BREAD (The feast of), or of the passover, signifies deliverance from damnation by the Lord, 215.

UNRIGHTEOUS. In the Word, he to whom are ascribed his own righteousness, and the merit of self, is called unrighteous, 155.

URIM AND THUMMIM. What the pre-

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cious stones in the Urim and Thummim signify, 1. Concerning the variations of light by Urim and Thummim, 49.

USES. The affection which is of love always adjoins itself to truths according to uses of life, 23. The internal man is opened and successively perfected by sciences and knowledges, provided man has some good use for an end, particularly a use that regards eternal life, 51. The uses of heavenly life are then extracted, refined, and elevated by the Lord, through the internal man, from the scientifics and knowledges which are in the natural man, 51. Charity consists in performing uses for the sake of uses, 108. They have their understanding enlightened who read the Word from the love of truth, and from the love of the uses of life, 35.

VARIATIONS of light and shade, whence they proceed, 49.

VARIETY is infinite, and one thing is never exactly the same as another, 26. There is an infinite variety in the heavens, 26.

VARIETIES in the heavens are varieties of good, and thence is the distinction of all things therein, 26, 49. These varieties are from truths, which are manifold, by which every one has good, 26.

VASTATION (Of the), of the Church, 246. When the old Church is vastated, interior truths are revealed for the service of the new Church which is then established, 246. The difference between temptations, infestations, and vastations, 197.

VESSELS. Scientifics and knowledges are the receptacles, and as it were the vessels, of the truth and good of the internal man, 51. The vessels recipient of truth are softened by means of temptations, and put on a state receptive of good, 199. In the Word, vessels signify scientifics and knowledges, 51.

VICAR. The Christian world does not acknowledge the Human of the Lord to be Divine, in consequence of a decree passed by a council in favour of the Pope, that he might be acknowledged as the Lord's vicar, 805.

VICTORIES (Of the), of the Lord, 201. The last victory of the Lord in the garden of Gethsemane and upon the cross was a complete victory, by which He subjugated the hells, and at the same time glorified His Human, 302.

VINEYARD (A), signifies the Church with respect to truth, 219.

VIRGIN. They who allow and acknowledge the internal sense of the Word, together with the literal sense, are represented in the other life by a virgin beautifully clad, 260.

VISCOUS PARTS OF THE BLOOD (The), may be compared to those who despise, mock at, blaspheme and profane the Word, 264.

VISIBLE. Man is not visible to spirits, and spirits are not visible to man, 196.

VITAL. The very vital principle of man is love, 62.

VOLUPTUOUS (The), are in an especial manner sensual, 50. See *Sensual*.

VULGAR (The), are captivated by the fallacies of the senses, 50.

WALL (The), of the New Jerusalem, signifies the defensive truth of doctrine, 1.

WARS. In the ancient Word, the historical parts were called the Wars of Jehovah, 255.

WASHING, in the Word, signifies spiritual washing, which is purification from evils and falses, 186. Washings, in the ancient Churches, and in the Israelitish Church represented, and thence signified purifications from evils and falses, 209. The total washing, which was effected by immersion in the waters of Jordan, signifies regeneration, 209.

WASHING OF BAPTISM (The), has no other signification than of spiritual washing or regeneration, 202.

WASHING of the feet, signifies the purification of the natural man, 209. The washing of the disciples' feet signifies that when the natural man is regenerate, the whole man is regenerate, 186.

WASHINGS of garments with the Israelites, signifies the purification of the understanding from falsities, 186, 209.

WATER is the truth of faith, 181, 186, 204, 209. Bread and water signify all the goods of love and truths of faith, 209. That the water used in baptism signifies temptations, 205. Falsities of evil appear as impure waters over the hills, 21, 171.

WAX. If sensual things are in the last place, and are subject to interior things, a way is opened through them to the understanding, 50. Good flows into man by an internal way, or that of the soul, but truths by an external way, or that of hearing and sight, 23.

WELL OF LIVING WATERS (A), signifies the truths of faith from the Lord, consequently the Word, 209.

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WHEAT signifies the good of love, 218.

WICKED MAN (A), in a state of compulsion may promise repentance, and perform good actions, but as soon as he regains a state of freedom he returns to his former life of evil, 168.

WIDOWS. Who they were whom the ancients understood by widows, 107.

WIFE. The Church is called in the Word the bride and wife of the Lord; she is called the bride before conjunction, and the wife after conjunction, 6, 13.

WILL (The), is one of the two faculties which constitute the life of man, 28. The will of man is the very *Esse* of his life, and the understanding is the *Existere* of life thence derived, 35. Concerning the will, see 28-35. Man's will is what is called the heart, 181. It is supposed that the evil as well as the good have will, but their volition is only the exercise of their cupidity, 33.

WILL (To), and love truth and good, and to act from it, is the Internal of the Church, 246. To will evil is virtually to do it, 164.

WINE in general, signifies the good of charity, 219. Oil and wine signifies good and its truth, 87. Wine, when mentioned with respect to the Lord, signifies the Divine Truth, proceeding from His Divine Good, 219.

WINE (New), signifies truth from good in the natural man, 219.

WISDOM, consists in seeing truth from the light of truth, and the light of truth is the light which shines in heaven, 9. All wisdom is from the Lord, 308. Wisdom can come from no other source than from heaven, that is through heaven from the Lord, 9. Wisdom is from good by truths, 24, 27. Unless the thought is elevated from sensual things, man possesses but little wisdom, 50. Those who in the world lived in good, come into angelic wisdom after their departure out of the world, 27.

WISE (To be), is to live according to truth and good, 51. Man is so far wise as he is in good, and thence in truths, but not so far as he knows truths, and is not in good, 24. The man who is principled in evil, and thence in falsity, cannot be called rational, 33. In good, there is a faculty of becoming wise, 27. Man first begins to be wise when he begins to be averse to reasoning against truths, and to reject doubts, 27. It is not the part of a wise man to confirm a dogma, but to see whether

it is true before he confirms it, as is the case with those who are in enlightenment, 257. A wise man thinks above the Sensual, 50. With a wise and intelligent man sensual things are in the last place, and subject to the interiors, 50. The ancient wise men were delighted with the Word, because of the representatives and significatives therein, 261. Man is so far wise as he ascribes all goods and truths to the Lord, and not to himself, 158.

WITHHELD (To be), from evil and kept in good, constitutes remission of sins, and this is effected by the Lord alone, 170. Evils cannot be taken away from man, but man can only be withheld from them, and kept in good, 170.

WOMAN, in the Word, signifies the Church, 122.

WOOD, especially Shittim wood, signifies the good of merit in particular, 158.

WORD. Not a single word can be omitted in the literal sense of the Word, without an interruption in the internal sense, 260. In every word there are innumerable things, 260. The words in the Word are significative, 261. There are proper words by which the things relating to good are expressed, and proper words by which the things relating to truth are expressed, 265; it may be known merely from the words predicated whether the subject treated of be good, or whether it be true, 265.

WORD (The), is a revelation from God, it is Divine in all its parts, and in every particular, 252. The Word is written by mere correspondence, and hence its internal or spiritual sense, the nature of which cannot be known, and scarcely its existence, without a knowledge of correspondences, 216. Concerning the Word, see 249-266.

WORDS, signifies truths, 265. They signify doctrinals, 265. The ten words signify all Divine Truths, 265; they signify things which really exist, 265.

WORKS. To instruct one another in the truths of faith, is one of the works of charity, 9.

WORLD. Man is so created as to be in the spiritual and in the natural world at the same time, 36. By means of his Internal he is in the spiritual world, and by means of his External, in the natural world, 36. Thus in man the spiritual and natural worlds are conjoined, 47. There exists with man a descent from the spiritual world into the natural, 47. Ends,

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which are uses, reign in the spiritual world, 48. Why all things in the spiritual world have representations in the natural world, 261.

WORSHIP (Divine), consists primarily in the life of charity, and secondarily in the life of piety, 124. Essential worship consists in a life according to the precepts of the Church derived from the Word, 129. The true worship of the Lord is to do His precepts, 310. True worship is from the Lord with man, not from man himself, 129. Man is in true worship when he is in good of life, 129. The worship of the Lord consists in a life of charity, 121. The quality of the worship is according to the quality of the charity, 121. To do good is to worship the Lord, 127. Worship is prescribed by doctrine, and is performed according to it, 6. The quality of worship is according to good, 129. The Lord desires worship from man for the sake of man's salvation, and not for the sake of His own glory, 129. Worship is not worship without humiliation, 129. See *Humiliation*. Worship from liberty is pleasing to the Lord, but worship from constraint is not so, 143. Worship from liberty is worship, but not worship from compulsion, 148. There is internal and external worship, 129. External worship without internal is void, 129, 47. There is an Internal in worship if man's life is a life of charity, 129. External worship without

internal, may be compared to the life of the respiration without the life of the heart, 125. External worship without internal is with those who have not charity and faith, 129. If the love of self and of the world reign interiorly with a man, his worship is external without being internal, however it may appear in the external form, 129. The quality of the worship in which the love of self prevails, 81. See *Babylon*. To imitate heavenly affections in worship, when man is in evils from the love of self, is infernal, 129.

WORSHIP (To). Man can worship what he has some idea of, but not what he has no idea of, 305. Therefore the Divine is worshipped in a human form by most nations in the globe, and this is through an influx from heaven, 305. The most ancient people could not worship the infinite *Esse*, but the infinite *Existere*, which is the Divine Human, 305. The inhabitants of all the earths (planets) worship the Divine under a human form, and they rejoice when they hear that God actually became a man, 305.

WRITING. The mode of writing which prevailed amongst the most ancient people, was by representatives and significatives, 261.

YEARS (Forty), signify a plenary state of temptations from beginning to end, 201.